

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## REGENERATION

By the late J. Wilbur Chapman, D.D.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

I think there is no chapter in all the Bible with which we feel we are more familiar than the third chapter of St. John. It may be because we find in it the marvelous expression of God's love in the sixteenth verse. Luther once said it was the gospel in a nutshell. Another distinguished preacher has declared that if you should take away from him all of the Old Testament and all of the New Testament and leave him only this text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," he would know enough of the heart of God, and he would know enough of the plan of salvation, to be saved.

Yet, to my mind, there is no chapter in all the Bible so difficult of explanation. It is in this chapter that we have the thought of regeneration presented, and if I should say to you, "Give me a definition of regeneration," I question if many of my readers could give a definition that would be satisfactory or plain to the man or woman who is seeking Jesus Christ. On the other hand, if you should say, "Give me an illustration of regeneration," I could do it easily. I could tell you the story of the man who came into one of our services bound with sin and who, for months, has been free. This is the result of regeneration. I could tell you the story of the woman who, at the beginning of one of our missions, was hopeless and helpless, and who now is giving

her testimony to the marvelous saving and keeping power of Jesus Christ. I would ask you to listen to her friends, who say that she is a changed woman, changed in her expression, in her manner of speech, so changed that she has

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Dr. J. Wilbur Chapman



## Editor's Notes

### Happy Christmas

In this joyful season I want to thank all the readers of THE SWORD OF THE LORD, all who prayed for the gospel work entrusted to us, all who support the work, for your fellowship and help during the last year. May the dear Lord make it the happiest Christmas you have ever had!

A little Christian girl in Wheaton a few years ago knelt down for her goodnight prayer on Christmas Eve and prayed as usual, asking the Lord to help her be a good girl, thanking Him for home and food and Mother and Daddy. She prayed, "God, bless Mother and Daddy and Grandmother and Granddad," etc. But when she rose to her feet, she exclaimed, "Oh, I forgot something!" Dropping to her knees, she said again, "Lord Jesus, I so hope You have a happy birthday tomorrow."

I am so anxious that all the readers of THE SWORD OF THE LORD have a happy Christmas. But isn't it far more important that we will make the heart of the Lord Jesus happy in this season, when we celebrate His birthday? I

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## I Love Christmas

By Editor John R. Rice

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it..."—Rom. 14:5, 6a.

I love the Christmas season. I find great joy in preaching on the Christmas themes of the angels, the shepherds, the manger, the virgin birth, the wise men. I have great joy in the Christmas carols. There is a joyful, happy note of worship in our home, and thank God, in my heart, through the Christmas time. I love the gathering together of my loved ones and family for Christmas. I love to give gifts, and I rejoice to be remembered by my loved ones and friends. I love the Christmas season.

Perhaps my own feeling is colored somewhat by the fact that, for many years, I have been away from home most of the year, but at the Christmas season, when churches and groups of churches do not want revivals, I have been at home with my family. That makes it extra precious to me.

It makes me sad that many people do not enjoy Christmas. Some devoted Christians feel sour, cantankerous, and full of objections about Christmas. To them I would say in the words of Scripture, that if you regard the day, regard it unto the Lord. And if you do not regard the day, Christ-

mas, then be sure that you are Christian about it and do it as unto the Lord. But let nobody be judging and criticising others for honest, and worshipful, and spiritual, and loving attitudes about Christmas.

I want to answer some of the objections about Christmas.

### 1. They Say Christmas is Not Christ's Birthday

Actually, no one knows exactly when Christ was born. The Bible does not say. There are no other

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## God With Us

A CHRISTMAS SERMON

By President Bob Jones, Jr., L.L.D.  
Bob Jones University, Greenville, S.C.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1:23.

The existence of God is a self-evident fact. One has only to look about him at the wonders of the universe and at the beauties of nature to realize that back of all the visible creation is Deity who planned and wrought it. The wonders of the heavenly bodies hanging like myriad candles to light the capacious halls of space reflect dimly the radiance of the divine Mind which gives them light. The microscopic life teeming in a drop of water evidences with no less certainty the existence of the Author of all life.

The psalmist declares, "The fool hath said in his heart, there is no God." In the face of all the overwhelming evidence, the man who denies the existence of the Creator is nothing more than a fool. The Word of God, always so accurate, says that it is in his heart that the fool has said "there is no God." Despite all the evidence which must convince the mind of the fact of Deity, many men in their self-willed hearts deny the existence of the eternal God.

The intellect cannot but recognize the presence and power of God in the universe. But Deity, by the very fact of His existence, demands worship and obedience. Some men, proud and rebellious, and unwilling to submit themselves to these demands, in their hearts, where the pride and rebellion have their source, say there is no God. Such men, says the Bible, are "fools."

The mind of man cannot but recognize in the split-second accuracy of planetary motion, in the ordered sequence of the seasons, in the cycle of the processes of life in nature, the presence of a divine Mind, a divine Hand—a divine Lord. Truly, "the heav-

ens declare the glory of God and the firmament showeth his handiwork." The glory of God gleams in the pyrotechnics of the aurora borealis. The power of God is apparent when the storm rides the wings of the wind. The majesty of God is manifested when the earth which He created trembles in His presence and the earthquake shakes the rocks. The beauty of the rainbow, unfurled like a banner across the heavens, proclaims His residence in His universe.

### God Revealed in Christ

But in all the manifestations of God through nature, God is a Being distant and far from human reach. The mind of man must recognize the existence of God, but the mind of man cannot discover Him. "Who by searching can



Dr. Bob Jones, Jr.

find out God?" It is not necessary, however, that man discover Deity. God has revealed Himself in the person of His Son. The Lord Jesus Christ is God revealed for the appropriation of man's personal needs—his need of salvation from sin, his need of the limitless power of Deity imparted to him for daily living. Christ is the One who "hath broken down the middle wall of partition between us"—between God and man. He reconciles sinful man to a sinless God. He makes Omniscience available to lighten the darkness of human ignorance. He brings Om-

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## Sowing For The Master

MANY SAVED THROUGH BOOKLET, "WHAT MUST I DO TO BE SAVED?"

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. —Psa. 126:6.

He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully. —II Cor. 9:6.

By Miss Viola Walden,  
Secretary to Dr. Rice



It is hard to begin an article. Many times a preacher will tell a funny story before the message to catch the attention of his audience. In Journalism I was taught that the first paragraph of a story should be so written as to demand the reading of the whole story. But what better "lead" could one have than the following testimonies?

● Mrs. Jack Craig of Tusculum, Alabama, ordered additional copies of "What Must I Do to Be Saved?" saying, "My husband found the way of salvation through the reading of this little booklet just before he passed away four months ago. He had said that he would get some of the booklets to pass to friends whom he wanted to see saved."

● Rev. Don L. Marsh, pastor of East End Baptist Church, Brook-

lyn, N. Y. writes: "The other day, as a member of the Home Council of the Sudan Interior Mission, one of the young ladies who came before us as a candidate for the mission field said that she had been saved by reading your tract."

● A native of Liberia, West Africa, who receives regularly THE SWORD OF THE LORD as a free gift from our M&M Fund, writes

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D., Editor and Publisher  
EVANGELIST BILL RICE, Associate Editor  
GRACE RICE MACMULLEN, Circulation Manager

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Merry  
Christmas  
to  
You!



Those well-worn words are like a lovely piece of old silver, worn smooth by long years of use. The fact that they've been used often only makes them more satiny, more traditionally "just right," for being old, cherished possessions.

But when I say "Merry Christmas," I mean much more than the words themselves suggest. For you, beloved SWORD reader, I want not just a merry Christmas, but a *blessed* one; not just a happy New Year, but a radiant, triumphant year for Christ.

May God pour on you this year His richest blessings, and may He through you bring showers of blessings upon all your loved ones.

I wouldn't be human (being the Circulation Manager) if I didn't think one of the best ways to be a channel of blessing is to send THE SWORD OF THE LORD. Perhaps you'll want to make it your missionary project for the new year, sending a certain number of subscriptions each month.

I'm thankful for every one of you, and I praise God daily for the faithful readers of THE SWORD OF THE LORD who pray for us and back us up in this ministry.

God bless you, this Christmas!

Grace Rice MacMullen,  
Circulation Manager.

## An Abominable Translation

A review of *Letters to Young Churches*, by J. B. Phillips.  
Reviewed by Dr. John R. Rice

It is a matter of continued surprise to me when godly men read and even recommend to students the so-called translation of New Testament epistles entitled, *Letters to Young Churches*, by J. B. Phillips. The man is openly an unbeliever in the authority and infallible inspiration of the Bible. He feels perfectly free to put in words or even whole sentences to make the meaning appear as he wants it to appear. He changes the Scripture to make baptism essential to salvation. He translated the word *elder* to mean *priest*, etc. It is unscholarly, it is irreverent, it is inaccurate. Because lots of good people, eager for something new, have been misled on this matter, and because it has been recommended by some people who ought to know better, I publish my review of the book, written September 30, 1949, addressed to a college professor. Christian people have no business reading or recommending this book, and Christian book stores have no business selling it, in my humble judgment. Now to a detailed review.

September 30, 1949

Dear Dr. —:

I have been a good deal distressed because calls have been coming to the Sword Book Store for "Letters to Young Churches" a so-called translation of the New Testament Epistles by J. B. Phillips, with an introduction by C. S. Lewis. I do not know what teacher is recommending this book at the college. But I have gone over it pretty carefully and we cannot sell it in the bookstore because it is so poor a translation, and in my judgment calculated to do great harm to young Christians. I think I should tell you why I think so, and I hope you will consider the matter very carefully.

1. The translator himself is a modernist and plainly does not

hold to the inspiration of the Bible. He clearly says, "Without holding fundamentalist views on 'inspiration,' he is constantly struck..." Any so-called translator of the New Testament who does not believe in its inspiration, does not believe it is the Word of God, will fail of the care that one ought to have in dealing with God's Word. And why should we recommend any author who is himself an enemy of Christ and Christianity? And why should we be colored by his opinions and teach young people to read such books?

2. This unbelieving writer, this unconverted man then gives as the second point of his plan for the translation the following: "When necessary the translator

### ENGAGEMENTS

#### Sword Staff of Evangelists

G. Covell Keenum

Dec. 30-Jan. 13, Rev. K. Crawford, 4331 Parker Road, Port Huron, Mich.; Jan. 14-27, Rev. E. S. Steenson, 307 N. Saginaw St., Byron, Mich.

James Threlfall

Jan. 6-20, Rev. Philip W. Horne, Simpson Creek Baptist Church, Bridgeport, W. Va.; Jan. 27-Feb. 10, Rev. Thurman Fuller, Calvary Baptist Church, Anderson, Ind.

Eddie Wagner

Jan. 6-20, Rev. Roy Nelson, First Baptist Church, San Pedro, Calif.; Jan. 22-Feb. 4, Rev. Ray Dugger, 2733 58th St., Sacramento, Calif.

Doug Winn

Dec. 18-30, Yakima, Wash.; Dec. 31-Jan. 11, McKinley Park Christian Church, Tacoma, Wash.; Jan. 13-27, Rev. Luther Null, Calvary Baptist Church, Burlington, N. C.

These men on the Sword Staff of Evangelists have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul winners. Each one is a proven evangelist. All have pastoral experience.

Everyone of these men is sound in Bible doctrine, believing in the complete inspiration of the Word of God, in the virgin birth, bodily resurrection and essential deity of Christ. They believe in Heaven and Hell, in regeneration by repentance and faith in Christ. They exalt the atoning blood of Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen to represent The Sword of the Lord as our official evangelists.

For dates with any of these men of the Sword Staff of Evangelists, write Rev. Ralph E. Mucher, Field Secretary, Sword Staff of Evangelists, 214 West Wesley Street, Wheaton, Illinois.

### Please Pray for Us!

should feel free to expand or explain, while preserving the original meaning as nearly as can be ascertained." In other words this is not a translation. It is a paraphrase, made by an unbeliever, who feels perfectly free to expand or explain, and who would necessarily be unable to ascertain the original meaning of much that he reads. It is my earnest conviction after long years of study of this question, and I know that it is the conviction of the most reputable scholars, that no one-man translation can be relied upon. Inevitably a one-man translation is an interpretation. Unless a man's translation be checked by associates and other scholars, it will contain the color of the man's own opinion and doctrine. When this color is that of a modernist, and unbeliever, an enemy of Christ and the gospel, then it is all the worse. One-man translations are not scholarly enough for one thing and they certainly do not reliably represent the original text, from an unbiased, scholarly viewpoint. With the great translations that are available, it seems a pity for good Christians to follow the modernists after the will-o'-the-wisps, the one-man translation, simply because they are in modern speech. I believe such a course is unnecessary, that it does infinite harm. I am sick of hearing preachers quote Moffatt in the pulpit as if Moffatt the infidel was a better translator than all the saints of God who have helped prepare translations in the past. That would indicate that one might well adopt the opinion of Moffatt's on the integrity of the Scripture, and believe his notes about the Bible.

But this translator is no Moffatt. He is not a scholar like Moffatt. And he reserves the right to make a "free translation" that is sometimes a paraphrase and sometimes a parody. That you will see if you check it on many important points.

3. The introduction by C. S. Lewis, to my mind, is definitely misleading and harmful. I cannot think of much worse that could happen to young preachers in college than to become enamored of C. S. Lewis and his doctrine. This half-modernist, half-fundamentalist, this man who thinks that churches without the episcopacy are abomination, who scoffs at the security of the believer and scoffs at the premillennial coming of Christ, and who in many cases uses the language and color of unbelievers, is a poor example for college teachers and students to follow. Note please, my objections to this introduction, (a) Lewis says, "Most

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Dr. Fred Jarvis, missionary from Japan who visited the Emmanuel Baptist Church, Grenada, Mississippi, reports to THE SWORD OF THE LORD on the marvelous growth of a new church. He says: "The Emmanuel Baptist Church is in Grenada, Mississippi, and is one of the fastest growing churches in the United States. It was founded on May 13, 1951, with twenty-one members. It came about as a direct result of a crisis which came in the spiritual life of a layman brother, Fred Simmons, during a SWORD OF THE LORD conference in Toccoa, Georgia. Its membership at present is 328, nearly all of whom are adults and who have come into the church baptism. Rev. Harry Kellogg, a graduate of Tennessee Temple College, is the pastor. During a recent evangelistic campaign conducted by Evangelist E. B. Cunningham from Walnut

Creek, California, there were 299 decisions, 71 additions having already been made to the church as a result."

A letter of Evangelist Bill Rice says: "The meeting in Presque Isle, Maine, begins tomorrow night...We have spent the last three days in Hartland and have had a very profitable time. In the first place, New Brunswick sent me a complimentary hunting license, and I went with two men to a hunting lodge for a couple of days and shot one of the largest bucks recorded in this Province this season, with a beautiful head of horns, a twelve point buck." Bill Rice recently had a blessed revival in Hartland, and at that time was invited back at deer season.

### FOR YOUR PROTECTION

Every product and service advertised in THE SWORD OF THE LORD is investigated and approved.  
"You May Buy With Confidence From Our Advertisers"

## Dr. Bob Jones Says:

As I grow older, I have more and more appreciation of God's faithful, born-again spiritual people. These people of God sometimes make mistakes because the devil disturbs them in their emotions or because he gives them false information. I, however, have found from my many years of experience that the average person who knows the Lord in his heart will have the right kind of response to the Cause of Jesus Christ when he gets the facts in the case. More and more God has raised up Christian friends to back Bob Jones University with their prayers and give the institution financial support.

The Lord is the only one who really knows how much we have had to endure, especially in the early days of this Christian institution. I sometimes wonder if the devil did not know more about what God was going to do in the school than we ourselves knew. When we started, we believed we were doing God's will; but we never dreamed that God was going to do for us what He has done. As I sit at my desk dictating this statement, I realize that I am sitting in the midst of a miracle. Here is an institution that has one of the finest plants in America. As a matter of fact, no Christian school, as far as I know, ever had buildings and equipment that excel what we have here in Bob Jones University.

We are just now in our twenty-fifth year, yet we have sent scores of missionaries to a great many countries. This institution has kept the fires of evangelism burning; and if you find anywhere in America a real evangelistic campaign, you will find in a majority of the cases that the evangelist who is leading the campaign or the singer who is directing the music or someone connected with the campaign got his slant on evangelism at Bob Jones University.

Twenty-five years ago when we founded this institution, evangelism was at the lowest ebb it had been in America for a hundred years. Modernists were taking over. These modernists said that they were going to build a new world, and evangelism was pushed into the background. We kept up the evangelistic testimony, and a number of the very wonderful young evangelists in this country got their start in Bob Jones University during the first two or three years of the school's history. Bob Jones University always puts emphasis upon culture and academic efficiency, but the first emphasis has always been on soul winning. When people think of Bob Jones University, they sometimes forget that we have high academic standards and culture because of the tremendous spiritual and evangelistic emphasis the institution has always given. We have told the faculty and students from the very beginning that when people think of Bob Jones University, we want them to think of Jesus Christ, Who died on the cross to save sinners.

According to the Bible, knowledge puffeth up. Being an evangelist, I have noted this through the years in many

places. So when I founded the school, I knew there was no danger of too strong an evangelistic emphasis in an educational institution with high academic standards. The ministerial students of Bob Jones University lead about 50,000 souls to Jesus Christ every year. The spiritual people in America who know these things about Bob Jones University are interested in the institution. That is the reason it has been the fastest-growing Christian school in the history of America. That is the reason it draws students from all parts of the world. If I could get you Christian people together and could tell you all the facts connected with the institution, you would understand just what I mean when I talk about the evangelistic emphasis.

Sometimes we have fought a lonely battle, but we did not stop. God has spared my life to see what the old-time Gospel emphasis will do in a Christian school. If the Lord had told me about the struggles ahead of me when I started Bob Jones University, I do not know whether I would have had the courage to start or not. I am glad I did not know. He gave us grace step by step and did it in spite of the opposition, some of which came from people who are supposed to believe the Gospel. We, however, have gone on to victory by the grace of God.

Now, I would like to thank all of you Christian people who have helped us. Many of you have prayed for us. You have stood by us. I want to thank you for your prayers for me personally and for the prayers you have sent up to God for Bob, Jr., the president of the institution, and your prayers for all of Bob's associates and also your prayers for the student body. Please keep praying for all of us. We need prayer more than we need anything else in the world.

Now, having said this, I am making an appeal to you Christian people to help us complete the drive to raise \$1,000,000 for this Student Loan Endowment Fund. This appeal I am writing should appear about Christmas time. Please do what you can. If you cannot make an investment now, please make an investment between now and the first of next May. You Christians who have helped us in the past, please make an additional contribution. You folks who have not helped us, we are going to count on your helping us now. If the Lord tarries, we are going to keep up this drive until we reach the \$1,000,000 we have started out to raise. I have a feeling that you folks who love the Lord and appreciate real spiritual values will help us by investing in this Student Loan Endowment Fund so we can help worthy students get the type of training that Bob Jones University offers so they can go out into the world and win lost people to the Lord Jesus Christ. Thank you for whatever God may lead you to do.

Yours in His service,  
BOB JONES, Founder  
Bob Jones University  
Greenville, S. C.

(Advertisement)



# WHY GOD DOES NOT ALWAYS ANSWER YOUR PRAYERS

By Dr. E. J. Daniels, Evangelist and Editor  
Christ for the World, Orlando, Florida

(Preached at Sword Conference on Revival and Soul Winning, Baptist State Assembly Ground, Siloam Springs, Arkansas, August 15, 1951. Mechanically recorded for THE SWORD OF THE LORD.)

We believe God answers prayer, don't we? How many of you believe that God really is a prayer-answering God? How many of you have ever prayed a prayer that apparently God ignored and did not answer? Every one of us will have to confess that many of our prayers did not avail.

Now, if God is a prayer-answering God and if when we pray nothing happens, there must be a reason behind it. Tonight if we can find out why our prayers are not answered, then find out how to get them answered, it will indeed be a blessed hour.

I will be reading many Scriptures. One is James 4:3:

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Notice what it says: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Let us put it this way: "Ye ask, and receive not, because—" and then let us go elsewhere in the Bible to find why God does not always answer our prayers.

First, we do not meet the conditions that govern answer to prayer. Now God is a sovereign God but God does what He does according to certain laws and rules, something like the law of electricity. That light bulb burns by a certain law, I could sing songs to that light bulb; I could say I

believe in electricity; I could even get down and pray to it; I could put mottoes on the wall; I could praise and do whatever I wanted to: but that light bulb will not give light until I have met the law of electricity. It is the same way with God, who sends out answers to prayer only when the conditions are met.

We believe in radio broadcasting stations, don't we? Right now there are coming through this audience various messages or various music, but we are not hearing them because we are not meeting the laws that govern that radio reception. My brother, God Almighty may be right now wanting to answer your prayer and may be wanting to give you a miracle in answer to prayer, but God cannot do it because you will not meet the laws that govern answer to prayer.

Now, unless you understand that there are two kinds of promises concerning prayer—a general promise and the regulating promises—you will either be an infidel or a fanatic concerning prayer. The general promise concerning prayer is "whatsoever ye shall ask . . . ye shall receive" (Matt. 21:22). But there are many regulating promises that govern when that promise functions. "Whatsoever ye . . . ask . . . in my name," "Whatsoever ye ask according to God's will," and many other conditions must be met if we are to get our prayers answered. Let me just briefly outline some of them tonight.

## In Order to Get Prayers Answered, One Must Be a Child of God

The very first condition is, you must be a child of God. I am as positive as my name is E. J. Daniels that God does not answer the prayer of a Christ-rejecter. The only prayer on earth that a Christ-rejecter can pray and get answered is, "God be merciful to me a sinner and save me for Jesus' sake." The very moment a man prays that prayer, that very moment God hears him, and the question is, Does he really pray as a lost man or as a saved man, because while he is yet calling, God will answer and will save his soul?

Now, I don't need to argue this point. You know that "there is . . . one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5), and you cannot get through to God except through that one man, who is the Lord Jesus Christ. It is utterly impossible to reach God except through Him.

Now, if I trample His blood under my feet, if I ignore Christ, if I am not a child of God, I shut Heaven's ear to my cry.

## God Will Not Hear the Backslider's Prayer

The second thing is not only for us to be saved, but we must be separated. God will not hear the prayers of backsliders. The Bible teaches that everywhere.

For example, we read over here in James 5:16 that "the effectual fervent prayer of a righteous man availeth much." What about the prayer of a backslider? In Isaiah 59:1, 2, God says: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). God won't hear the prayer and answer the prayer of a backslider in rebellion against God! The reason many of our prayers do not get higher than the sound of our voice is because either in omission or commission we have sinned against God.

It is illustrated by this story, which is said to be true. Out here in the Northwest there was a snow-storm. A family gave out of groceries. The wife asked the husband to go to the telephone and order out some more groceries.

So this man went to the telephone and rang up central, but he got no answer. He kept ringing, but no answer came. Angrily, he snapped down the receiver and with an oath said, "I'm going by and make them take that thing out! They are down there just gossiping and they won't pay any attention to me." He went by the central office to bawl them out. They said, "Mister, we didn't know you were trying to get us; we haven't heard any signal."

"Yes, you did. You just wouldn't pay any attention to me. Go by there and take that phone out!"

They knew something was wrong, so they traced the telephone line from the central office out to the man's house. They found that in a certain place where the lines came close together an owl had lighted on one line and was frozen to death. The owl fell back on the other line, short circuiting it. So the man wasn't ringing central; he was ringing a dead owl!

Now, that is exactly why many of our prayers don't get higher than the sound of our voice. We get down on our knees and we cry to Almighty God to do something for us, but God does not hear because a dead owl is on the line! The reason many of us church members are not praying miraculously answered prayers is because we are not living the kind of life that Elijah lived in order that we might have the kind of answers that God gave to Elijah.

What right do you have to expect God to answer your prayer in a big way if you won't do what God asked you to do?

## Because of Unbelief We Fail to Get Prayers Answered

Then God does not answer prayer because of our unbelief and lack of faith. I imagine somebody says, "Brother Daniels, you are not going to stand up there and make that trite statement that without faith you can't get your prayers answered? Everybody knows we have to have faith."

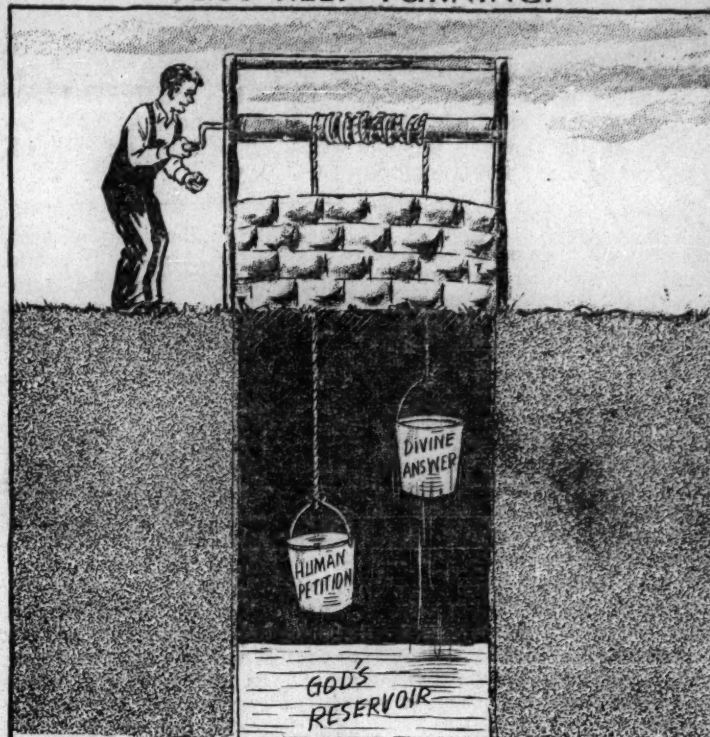
Yes, everybody knows that, but very few seem to do anything about it. Most of us know that we have to have faith, but we don't have the faith. Listen to what James one time said,

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

That is why our prayers are not answered. In other words, he says that a man who wavers and doubts when he prays is not going to get anything from God! And in the light of that, I wonder why any of us get any prayers answered. How many times have you prayed when you didn't waver a little bit? A lot of people kid themselves into thinking that just because they believe that God can answer prayer, that's faith. That isn't faith! There isn't a devil in Hell that doesn't believe that God can do it. The trouble with most of us is that when it comes to asking God for a specific thing, we get shaky right there.

There is the crowd in the twelfth chapter of Acts. They had met there in the house of one of the deacons to pray for Peter to get out of prison. One of the pastors, James, had already been beheaded. They got down there and started praying for God to get Peter out of prison. I think Peter did some praying, too. Personally I don't think God paid any attention to their prayers. After awhile God sent an old earthquake that shook the jail and the jail doors were open, Peter got out and came up to the house, went over and knocked on the door. A girl came out to the door and when she saw Peter, she ran back in and said, "Hey, hey, hey, it's Peter, it's Peter!"

## JUST KEEP TURNING!



Before they call, I will answer,  
and while they are yet speaking,  
I will hear. Isa. 65:24

Ramsey

They said, "Thank God for answering our prayers!" Is that what they said? No, they said, "Girl, you're mad. We're just playing prayer meeting. We're not expecting an answer. You're crazy!"

After awhile, when Peter got tired waiting, he came in. When they saw Peter, did they shout and thank God for answering their prayers? No. They said, "It's a ghost, it's a ghost. God isn't going to answer our prayers."

My brother, some of us are just as bad as that. If we were to go to a hospital and see a man's face that was eaten up with cancer, and we got down on our knees and prayed for God to heal that man of cancer and suddenly we got up off our knees and opened our eyes and the man's face was perfectly well again and he was getting out of bed, we would jump through the window and they would have to put us in the hospital! Some of us couldn't take it. We don't believe that God will answer prayer. That is why many of our prayers are not answered.

We are not praying in faith and we don't expect God to do anything. We ought to be specific and we ought to ask God and expect Him to do it.

We ought to be as definite as a girl up in Toronto, Canada, a member of Dr. Smith's church. A Miss Kenyon who used to be there talked to this girl about giving up a boy who wasn't good for her spiritually. Miss Kenyon told me that this girl actually prayed this prayer. She got down on her knees and said, "O God, I'm convinced that this man isn't good for my life and I want you to take him out of my life, but I want you to reinstate another one in his place immediately." Our trouble is not getting down to business. In other words, that is asking in faith. That was expecting God to do something about it. Listen, why shouldn't we ask and expect God to do exactly what we ask according to His promise?

There are three abiding reasons for unshakable faith in God. One is God's power, one is God's promise and the other is God's past performance.

Now, first of all, take God's power. Is there anything God can't do, brother? You can't open your mouth up wide enough to ask God so much that it will stagger almighty God. His power is absolutely unlimited, so you can ask what you will. Secondly, God's promises. Has He ever broken a promise? He promises to answer prayer, and you can plead those promises and expect God to fulfill.

Then finally, God's past performance. What God has done in the past, God can do again. Do

you believe that? We have the same God that Elijah had. When we pray, why don't we expect the God of Elijah to perform some of the answers to prayer He performed for Elijah?

I wish we had the same God that George Mueller had. Dr. Jarvis, if God will give you the faith, and you get on your knees and pray to God, He might be able to do some great work through you and your work as a missionary as He did through George Mueller as the leader in an orphanage and other things. In other words, what God has done in the past, He will do again!

A preacher friend of mine said he once went to a colored Baptist convention and heard an old Negro preacher preach on a great subject. His subject was, "Do It Again, Lord, Do It Again." His text was Hebrews 13:8, "Jesus Christ the same yesterday, and today, and for ever." The old colored man explained that God never changes and our God is the same today as He was back there. Then he went back through the Bible and began to tell about the great things that God had done for His people. Every time he would tell about some great thing that God had done, some great answer to prayer, that God had given, about some great blessing that God had given, the old man would shout out, "Do it again, Lord, do it again!"

When you read that God has answered prayer in the Bible or anywhere else, put it down that God can do it again and God's performances ought to encourage us to pray and ask mighty and great things of God. Let us pray and expect God to answer. Let us ask God to forgive us of our own lack of faith and to give us greater faith.

## Selfish Reasons Hinder Prayer

Now, the next reason that our prayers are not answered is because of selfish reasons. That is what is brought out right here. He says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." What does he mean? He means that you have self at the bottom of your praying. Why do you want God to give you a certain thing?

Now, take my friend, Brother Simmons, over here. He is a lumber man. Suppose Brother Simmons got down and said, "Lord, I want you to help me make \$20,000 this year more than I made last year," and God came back and said, "All right, Brother Simmons, that's a reasonable request. Now, just tell me, why do you want that \$20,000?"

(Continued on page 8)



Rev. E. J. Daniels

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**Scripture Press**



# Sanctification By The Blood of Christ: Eternal

By the late Dr. H. A. Ironside

The great theme of the epistle to the Hebrews is that aspect of sanctification which has been designated positional, or absolute; not now a work wrought in the soul by the Holy Spirit, but the glorious result of that wondrous work accomplished by the Son of God when He offered up Himself to put away sin upon the cross of Calvary.

By virtue of that sacrifice the believer is forever set apart to God, his conscience purged, and he himself transformed from an unclean sinner into a holy worshiper, linked up in an abiding relationship with the Lord Jesus Christ; for "both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2:11). According to I Corinthians 1:30, they are "in Christ Jesus, who of God is made unto us . . . sanctification." They are "accepted in the Beloved." God sees them in Him, and looks at them as He looks at His Son. "As he is, so are we in this world" (I John 4:17). This is not our state. No believer has ever been wholly like the Lord Jesus in a practical way. The highest and best experience would not reach up to this. But as to our standing (our new position), we are reckoned by God to be "as he is."

The basis of all this is the blood-shedding and blood-sprinkling of our Saviour. "Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). By no other means could we be purged from our sins and set apart to God.

The main argument of the epistle is very fully developed in chapters 8 to 10, inclusive. There the two covenants are contrasted. The old covenant asked of man what it never got—that is perfect obedience; because it was not in man to give it. The new covenant guarantees all blessing through the work of Another; and from the knowledge of this springs the desire to obey on the part of the object of such grace.

In the old dispensation there was a sanctuary of an earthly order; and connected with it were ordinances of a carnal character, which nevertheless foreshadowed good things to come—the very blessings we are now privileged to enter into the enjoyment of.

But in the tabernacle God had shut Himself away from sinful man, and He dwelt in the holiest of all. Man was shut out. Once only every year a representative man, the high priest, went in to God, "but not without blood." Every great day of atonement the same ritual service was performed; but all the sacrifices offered under the law could not put away one sin, or "make him that did the service perfect as pertaining to the conscience."

The perfection of Hebrews, let it be noted, is not perfection of character or of experience, but perfection as to the *conscience*. That is, the great question taken up is, How can a polluted sinner, with a defiled conscience, procure a conscience that no longer accuses him, but now permits him unhindered to approach God? The blood of bulls and of goats cannot effect this. Legal works cannot procure so precious a boon. The proof of it is manifest in Israel's history, for the continual sacrifices proved that no sacrifice sufficient to purge the conscience had yet been offered. "For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins" (chap. 10:2).

How little do holiness professors enter into words like these! "Once purged!" "No more conscience of sins!" What do such expressions mean? Something, dear reader, which, if but grasped by Christians generally, would free them from all their questionings, doubts and fears.

The legal sacrifices were not great enough in value to atone for sin. This having been fully attested, Christ Himself came to do the will of God, as it was writ-

ten in the volume of the book. Doing that will meant for Him going down into death and pouring out His blood for our salvation: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10:10). Observe, then, that our sanctification and His one offering stand or fall together. We believe the record, and God declares "we are sanctified." There is no growth, no progress, and certainly no second work, in this. It is a great fact, true of all Christians. And this sanctification is eternal in character, because our great Priest's work is done perfectly, and is never to be repeated, as the following verses insist: "For by one offering He hath perfected forever them that are sanctified" (ver. 14). Could words be plainer or language more expressive? He who doubts shows himself either unwilling or afraid to rest on so startling a truth!

That one true sacrifice effectually purges the conscience once for all, so that the intelligent believer can now rejoice in the assurance that he is forever cleansed from his guilt and defilement by the blood-sprinkling of Jesus Christ. Thus, and thus only, the sanctified are perfected forever, as regards the conscience.

A simple illustration may help any who still have difficulty as to this expression, peculiar to Hebrews, "a purged conscience." A man is in debt to another who has again and again demanded payment. Being unable to pay, and that because he has unwisely wasted his substance, and this known to his creditor, he becomes unhappy when in the latter's presence. A desire to avoid him springs up and takes control of him. His conscience is uneasy and defiled. He knows well he is blameworthy, yet he is incapable of righting matters. But another appears, who, on the debtor's behalf, settles the claim in the fullest manner, and hands to the troubled one a receipt for all. Is he now afraid to meet the other? Does he shrink from facing him? Not at all; and why? Because he has now a perfect, or a purged, conscience in regard to the matter that once exercised him.

It is thus that the work of the Lord Jesus has met all God's righteous claims against the sinner; and the believer, resting upon the divine testimony as to the value of that work, is purged by the blood of Christ and "perfected forever" in the sight of the Holy One. He is sanctified by that blood, and that for eternity.

Having been turned from the

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Dr. H. A. Ironside

power of Satan unto God, he has forgiveness of sins, and is assured of an inheritance among them that are sanctified by faith that is in Christ Jesus (Acts 26:18).

But there is an expression used farther on in the chapter that may still perplex and bewilder those who have not apprehended that profession is one thing and possession another. In order to be clear as to this, it will be necessary to examine the whole passage, which I therefore quote in full, italicizing the expression referred to.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law

## President of Wheaton College Sends Birthday Greetings!

Dr. V. Raymond Edman, president of Wheaton College, read in THE SWORD OF THE LORD of our plans for celebrating the editor's fifty-sixth birthday. We suggested that Dr. Rice's friends honor him on his birthday by sending subscriptions to THE SWORD OF THE LORD. (Of course, Dr. Rice gets no profit from THE SWORD OF THE LORD, but has the joy of editing it.) Dr. Edman enclosed his check for \$56.00, with the following note:

"My dear Grace,

"On coming home this morning, I read THE SWORD on my desk; and was delighted with the word about the birthday on December 11. Here's a wee candle from friend wife and me. Missionaries are our special interest, so here's help to send THE SWORD to some of them. A candle per year—think if J.R.R. were Methuselah!

"Cheerily,

V. Raymond Edman."

died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (vers. 26-29).

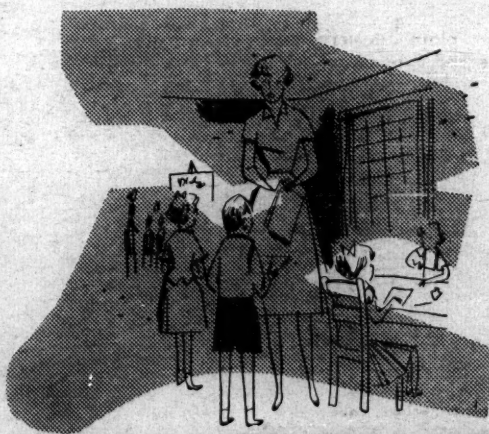
In what we have already gone over we have seen that he who is sanctified by the one offering of Christ upon the cross, that is, by His precious blood, is perfected forever. But in this passage it is equally plain that one who counts the blood of the covenant, wherewith he was sanctified, an unholy thing, shall be forever lost. In order not to miss the true force of this for our souls, it is necessary that we give some attention to what we have already designated "positional sanctification." Of old all the people of Israel, and all who were associated with them, were set apart to God both on the night of the passover and afterwards in the wilderness. But this did not necessarily imply a work of the Spirit in their souls. Many

were doubtless in the blood-sprinkled houses that solemn night, when the destroying angel passed through to smite the unsheltered first-born, who had no real faith in God. Yet they were by the blood of the Lamb put in a place of blessing, a position where they shared in many hallowed privileges. So afterward with those who were under the cloud and passed through the sea, being baptized unto Moses in the cloud and in the sea. All were in the same position. All shared the same outward blessings. But the wilderness was the place of testing, and soon proved who were real and who were not.

At the present time God has no special nation, to be allied to which is to come into a position of outward nearness to Him. But He has a people who have been redeemed to Himself out of all kindreds and tongues and peoples and nations, by the precious blood of the Lamb of God. All who ally themselves by profession with that company are outwardly among the blood-sheltered; in this

(Continued on page 6)

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a  
growing need



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## Why God Does Not Answer

(Continued from page 8)

had prayed for years for a saloon to burn down on the corner, but the thing stayed there. Miranda, the colored woman, came to wash. She said, "Miranda, that old saloon down there has been damning so many boys and girls and I have been praying for years the

for our church than anybody else." He spent about five minutes bragging on him and ended up by saying, "I want to nominate Old Brother MacDonald to conduct our revival."

When he got through I tried to be just as sanctimonious as he



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## Regeneration

(Continued from page 1)

become a new creature. That is regeneration.

You will notice that this text has a marginal reading, which says, "Verily, verily, I say unto you except a man be born from above." So when you say you have resolved to give up sin, that

another person says, "I cannot come to Jesus." Why? And he answers, among other reasons, "Because the doctrine of the atonement seems to me to be so impossible. I cannot understand how Jesus Christ, dying upon

Calvary nineteen hundred years ago, should be able to send out mission-  
prayer and beg God to do things for  
down on our knees and begin to  
prayers are not answered! We get  
That is the reason many of our  
not have praying power with God!  
with each other, we positively can-  
or implies that if we are not right  
The Bible in many places teaches

Suppose He says, "Now, Brother-  
er Simmons, do you want to spend  
that \$20,000 to send out mission-  
all right."  
have is good enough. Go on. It's  
And God says, "Bud, the car you  
a brand-new Cadillac."  
"Well, Lord, I want to buy me

Why God Does Not Answer

(Continued from page 3)

THE SWORD OF THE LORD

Page Eight

## When SKELETONS come out of their CLOSETS!

### Some of Dr. Rice's most-used Sermons



#### 1. SKELETONS DO COME OUT OF THEIR CLOSETS!

At the last judgment of the unsaved dead the ghosts of past sins will come to haunt poor doomed sinners. God's record books will be opened. Sinners at last will receive their wages. This first sermon is really an exposition of the twentieth chapter of Revelation. Though filled with Scripture and the clearest explanation of the great doctrine of salvation by grace, the language is so plain, so fervent, so readable it stirs

and burns and convicts. Hundreds have been saved through this sermon.

#### 2. "APPOINTED TO DIE!"

And that is one appointment the sinner must meet. People do not like deathbed tales in the pulpit, they say, but they do not like them in their own private bedrooms, either, nor on the battlefields, nor in an automobile wreck, nor wherever each must face his own deathbed tale! And the man who is not ready to die is not fit to live, says the evangelist. Alarming, convicting, saving gospel truth.

#### 3. "AMERICA GETS BACK HER SCRAP IRON"

is a Bible sermon showing that nations, like individuals, reap what they sow; that America, in the terrible war, is simply getting back the scrap iron she sold Japan for the murder of innocent Chinese; that an angry God uses Hitler to punish America for breaking faith with little Ethiopia, with Czechoslovakia, with China; that God is calling America to account for her drunkenness, her adultery, her modernism and infidelity and worldliness and her rejection of Christ! Hundreds asked that this be printed in tract form.

#### 4. "THE BACKSLIDER."

Who is a backslider? The sorrows of backsliding. Why do people backslide? Is a backslider saved or lost? How can the backslider get cleansing and peace and victory?

#### 5. The sermon, "THE MASTER IS COME AND CALL-ETH FOR THEE,"

tells how God calls through the Bible, through Christians, through providential care and blessings, and in trouble and heartache. Hundreds who have suffered have found in this sermon God's call, and through it hundreds have been saved.



#### 6 and 7. The two sermons, "CHRISTIANS WATCHING JESUS DIE" and "LOST SINNERS AT THE CROSS OF CHRIST,"

are really two parts of the same message showing a cross-section of the crowd at the crucifixion. A heart-moving and dramatic presentation that causes a Christian to examine himself as to whether he is near the cross, a secret disciple like Joseph of Arimathea, or a backslider afar off like Peter, and causes lost sinners to see the motives of their hearts revealed in their attitude toward the crucified Saviour.

#### 8. "WHAT SHALL I DO THEN WITH JESUS?"

The age-old question of sinners, expressed by Pilate, is here brought by the evangelist. How clearly the scene is pictured! How sharply the lines are drawn! And every sinner must say yes or no to Jesus Christ; must be for Him or against Him, must love Him or hate Him, must accept Him or reject Him, must crown Him or crucify Him!

#### 9 "THE UNCONDEMNING SAVIOUR."

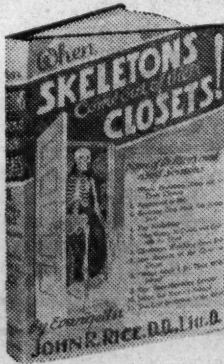
This deeply devotional study shows why the Lord Jesus could not defend Himself at His trial before the Sanhedrin nor before Pilate, nor on the cross; reminds us of the infinite tenderness of the Saviour toward the sinners He met day by day, crooked tax collector, fallen woman, or dying thief. And yet it shows how those that reject Christ must be condemned.

#### 10. Every man needs a refuge. "JESUS, THE SINNER'S REFUGE"

has specially fine illustrations. We think you will never forget "old Cooley," the greyhound, and the two rabbits, so different, representing two contrasting attitudes on the part of sinners. Nor will you forget the tender story back of Charles Wesley's immortal hymn, "Jesus, Lover of My Soul." Surely some poor distressed sinners will be saved as they read this.

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The main argument of the epistle is very fully developed in chapters 8 to 10, inclusive. There the two covenants are contrasted. The old covenant asked of man what it never got—that is perfect obedience; because it was not in man to give it. The new covenant guarantees all blessing through the work of Another; and from the knowledge of this springs the desire to obey on the part of the object of such grace.

In the old dispensation there was a sanctuary of an earthly order; and connected with it were ordinances of a carnal character, which nevertheless foreshadowed good things to come—the very blessings we are now privileged to enter into the enjoyment of.

But in the tabernacle God had shut Himself away from sinful man, and He dwelt in the holiest of all. Man was shut out. Once only every year a representative man, the high priest, went in to God, "but not without blood." Every great day of atonement the same ritual service was performed; but all the sacrifices offered under the law could not put away one sin, or "make him that did the service perfect as pertaining to the conscience."

The perfection of Hebrews, let it be noted, is not perfection of character or of experience, but perfection as to the conscience. That is, the great question taken up is, How can a polluted sinner, with a defiled conscience, procure a conscience that no longer accuses him, but now permits him unhindered to approach God? The blood of bulls and of goats cannot effect this. Legal works cannot procure so precious a boon. The proof of it is manifest in Israel's history, for the continual sacrifices proved that no sacrifice sufficient to purge the conscience had yet been offered. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins" (chap. 10:2).

How little do holiness professors enter into words like these! "Once purged!" "No more conscience of sins!" What do such expressions mean? Something, dear reader, which, if but grasped by Christians generally, would free them from all their questionings, doubts and fears.

The legal sacrifices were not great enough in value to atone for sin. This having been fully attested, Christ Himself came to do the will of God, as it was writ-

ten in the volume of the book. Doing that will meant for Him going down into death and pouring out His blood for our salvation: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10:10). Observe, then, that our sanctification and His one offering stand or fall together. We believe the record, and God declares "we are sanctified." There is no growth, no progress, and certainly no second work, in this. It is a great fact, true of all Christians. And this sanctification is eternal in character, because our great Priest's work is done perfectly, and is never to be repeated, as the following verses insist: "For by one offering He hath perfected forever them that are sanctified" (ver. 14). Could words be plainer or language more expressive? He who doubts shows himself either unwilling or afraid to rest on so startling a truth!

That one true sacrifice effectually purges the conscience once for all, so that the intelligent believer can now rejoice in the assurance that he is forever cleansed from his guilt and defilement by the blood-sprinkling of Jesus Christ. Thus, and thus only, the sanctified are perfected forever, as regards the conscience.

A simple illustration may help any who still have difficulty as to this expression, peculiar to Hebrews, "a purged conscience." A man is in debt to another who has again and again demanded payment. Being unable to pay, and that because he has unwisely wasted his substance, and this known to his creditor, he becomes unhappy when in the latter's presence. A desire to avoid him springs up and takes control of him. His conscience is uneasy and defiled. He knows well he is blameworthy, yet he is incapable of righting matters. But another appears, who, on the debtor's behalf, settles the claim in the fullest manner, and hands to the troubled one a receipt for all. Is he now afraid to meet the other? Does he shrink from facing him? Not at all; and why? Because he has now a perfect, or a purged, conscience in regard to the matter that once exercised him.

It is thus that the work of the Lord Jesus has met all God's righteous claims against the sinner; and the believer, resting upon the divine testimony as to the value of that work, is purged by the blood of Christ and "perfected forever" in the sight of the Holy One. He is sanctified by that blood, and that for eternity.

Having been turned from the



Dr. H. A. Ironside

power of Satan unto God, he has forgiveness of sins, and is assured of an inheritance among them that are sanctified by faith that is in Christ Jesus (Acts 26:18).

But there is an expression used farther on in the chapter that may still perplex and bewilder those who have not apprehended that profession is one thing and possession another. In order to be clear as to this, it will be necessary to examine the whole passage, which I therefore quote in full, italicizing the expression referred to.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law

died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (vers. 26-29).

In what we have already gone over we have seen that he who is sanctified by the one offering of Christ upon the cross, that is, by His precious blood, is perfected forever. But in this passage it is equally plain that one who counts the blood of the covenant, wherewith he was sanctified, an unholy thing, shall be forever lost. In order not to miss the true force of this for our souls, it is necessary that we give some attention to what we have already designated "positional sanctification." Of old all the people of Israel, and all who were associated with them, were set apart to God both on the night of the passover and afterwards in the wilderness. But this did not necessarily imply a work of the Spirit in their souls. Many

were doubtless in the blood-sprinkled houses that solemn night, when the destroying angel passed through to smite the unsheltered first-born, who had no real faith in God. Yet they were by the blood of the Lamb put in a place of blessing, a position where they shared in many hallowed privileges. So afterward with those who were under the cloud and passed through the sea, being baptized unto Moses in the cloud and in the sea. All were in the same position. All shared the same outward blessings. But the wilderness was the place of testing, and soon proved who were real and who were not.

At the present time God has no special nation, to be allied to which is to come into a position of outward nearness to Him. But He has a people who have been redeemed to Himself out of all kindreds and tongues and peoples and nations, by the precious blood of the Lamb of God. All who ally themselves by profession with that company are outwardly among the blood-sheltered; in this

(Continued on page 6)

## President of Wheaton College Sends Birthday Greetings!

Dr. V. Raymond Edman, president of Wheaton College, read in THE SWORD OF THE LORD of our plans for celebrating the editor's fifty-sixth birthday. We suggested that Dr. Rice's friends honor him on his birthday by sending subscriptions to THE SWORD OF THE LORD. (Of course, Dr. Rice gets no profit from THE SWORD OF THE LORD, but has the joy of editing it.) Dr. Edman enclosed his check for \$56.00, with the following note:

"My dear Grace,

"On coming home this morning, I read THE SWORD on my desk; and was delighted with the word about the birthday on December 11. Here's a wee candle from friend wife and me. Missionaries are our special interest; so here's help to send THE SWORD to some of them. A candle per year—think if J.R.R. were Methuselah!

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## Dr. Hight C. Moore Writes

The editor is deeply grateful for a kind letter from Dr. Hight C. Moore, famous Southern Baptist preacher, editor and author, renewing his subscription to THE SWORD OF THE LORD.

Since 1917 Dr. Moore has been writing a pocket-size commentary on the Uniform Sunday School Lessons for Southern Baptists, *Points for Emphasis*. Dr. Moore has completed the thirty-fifth annual volume of this widely-used Sunday School commentary, on the lessons for 1952. Now he turns over this task to Dr. Clifton J. Allen, his associate and successor, with the Sunday School Board of Southern Baptists.

Dr. Moore's letter to me enclosed the final paragraph which he wrote for the 1952 *Points for Emphasis*. I am deeply moved by it. It is a crowning testimony to the ministry of this godly Bible scholar. These words were written March 22, 1951. Dr. Moore said: "The virgin birth of Jesus is a

basic Biblical fact and therefore a cardinal Christian doctrine."

"To doubt or deny it is to nullify the prophecy of Isaiah; to falsify the announcement of Gabriel; to stultify the angels and the shepherds; to stupefy a considerate carpenter; to invalidate the verified records of Matthew and Luke; to shame the worshipping Wise Men; to justify the murderous Herod; to scandalize the maiden mother; to bastardize Jesus; and to discredit the faith of every Christian to all eternity!"

"No! A trillion times, NO!"

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OUR, NOW AND FOREVER-MORE!"

Let every Christian say Amen and let us pray that all of Dr. Moore's successors may as fervently and boldly stand for the truth of the virgin birth.

Our congratulations to Dr. Moore on these thirty-five years of fruitful work in teaching and preaching the gospel and in preparing material for other teachers. He will have a rich reward in Heaven.

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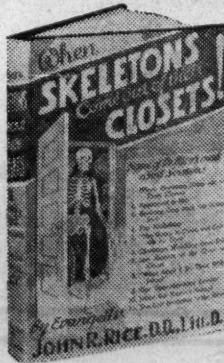
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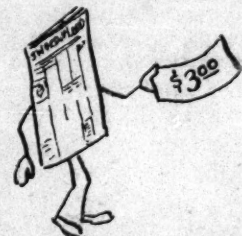
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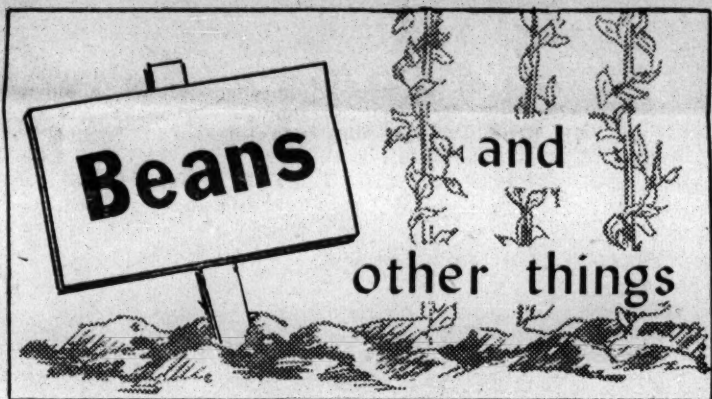
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## Strange Short Stories

By Dr. Walter L. Wilson



Do you know beans? Now don't laugh at this question for maybe you do not. Beans are very interesting things. Climbing beans, for instance, are left-handed. I am sure you did not know that you had been eating left-handed beans all your life. One day as I sat in a country home looking out the window, I asked the farmer if he knew that the beans in his garden were left-handed. He replied, "You may be a good doctor but what you know about farming wouldn't cover a postage stamp." "That may be so," I replied, "but if you will go out and examine those tall bean vines which I see in your garden, I believe you will see that they are all growing up the pole from left to right." He felt sure that I was mistaken but went out at once to prove that I was. I watched him as he went from vine to vine and noted the unusual expression on his face. Sure enough all his vines were left-handed. One of my friends unwound five or six vines and then wound them up the opposite way around their poles to see what would happen. All these vines died of a broken heart because they could not have their own way.

Atheists and agnostics and unbelieving men who occupy prominent positions in educational circles can give no explanation whatever of instinct in nature. We know that the bean does climb this way but we cannot understand it. Hops climb a pole from right to left. They are right-handed. Why do they always climb that way? What sneering professor can explain this simple fact of nature? The wise man knows that God has done it. The honest man will admit that only God could do it.

Another miracle is seen in the early life of the bean. Shortly after it is planted the gardener will go out to inspect his garden. Here and there little broken places appear in the crusty ground. The clods are being pushed up by some power from beneath. The farmer will lift one of these clods which may weigh a pound or more, and which is quite hard, only to find beneath it, two beautiful, soft green leaves; soft as velvet. On each leaf is half a bean. The bean is bringing up its Father and Mother to display them to the world and to show with pride, what a lovely Father and Mother it took to make such a beautiful new plant. How can these two soft leaves push up a hard, heavy clod? These leaves are so delicate and tender that if they were laid on the table, an ordinary piece of blotting paper would crush them flat. Where do they get the power that is revealed in this phenomenon? This is one of those miracles of God that cannot be explained nor understood by men.

We see that it happens, but we do not know how it happens. God can do miracles in your life if you will only let Him. Strange and enjoyable experiences are given to those who walk with God.

Have you noticed that all watermelons which show stripes always have an even number of stripes? I have examined dozens of them in the field, and in the store, without ever finding a single melon with an odd number of stripes. Oranges, grapefruit, lemons and tangerines always have an even number of segments or sections. Once in a while there may be a false septum found in a fruit but upon examining it closely you will find that it is growing within a regular segment.

Bananas have a regular formation on the stalk. The lowest row or "hand" is always an even number of bananas. The next "hand" above it has one banana less, an odd number. The next row or "hand" has one less and so on to the top of the bunch.

When our Lord said, that the harvest would be gathered "thirty-fold, sixty-fold and an hundred," He was not carelessly expressing a fact. All the increase of grains is in even numbers. The cob of corn has an even number of rows and also an even number of grains upon its surface. An even number of "silks" form the tassel on the end of the corn cob. Each stalk of wheat bears an even number of grains. This is true of rye, oats and barley. I have counted the seeds on many a stalk of blue-

## Sanctification by the Blood

(Continued from page 4)

sense they are sanctified by the blood of the covenant. That blood stands for Christianity, which in its very essence is the proclamation of salvation through Christ's atoning death. To take the Christian place therefore is like entering the blood-sprinkled house. All who are real, who have judged themselves before God, and truly confided in His grace, will remain in that house. If any go out, it proves their unreality, and such can find no other sacrifice for sins; for all the typical offerings are done away in Christ. These are they of whom the Apostle John speaks so solemnly: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us" (I John 2:19). These unreal ones were positionally sanctified; but as they were ever bereft of faith in the soul, they "went out," and thus did despite to the Spirit of

grace and always found an even number. I am led to believe that everything that bears seed produces its seed in even numbers.

Even flowers bloom and close the bloom at regular hours of the day and night. Linnaeus, the great Swedish botanist, asserted that if he were given the right kind of soil and temperature and moisture, he could plant a variety of flowers from which he could tell the time of day or night, by observing which flowers were open and which were closed.

Have you ever been impressed with the fact that flowers which bloom at night are nearly always fragrant? What a wonderful perfume fills the house when the Night Blooming Cereus opens up her beauties to the assembled members of the family. How fragrant it is. No amount of trickery on the part of man will prevail upon this plant to open its mysterious door in the daylight. The Moonflower "a voluntary philanthropist of fragrance" (Doctor Lee) ladens the night air with the story of its loveliness and greets the neighbors for blocks around through their open windows. The sweetest graces of the Christian life often come out of the darkest shadows in human experience.

Do you not think that God was very wise, and also kind, when He provided that cherries should grow on a tree and watermelons should grow on the ground? How would you like the order reversed? The farmer would be put to no end of trouble, as well as danger, if the watermelons grew on trees. He would have to put a fence around each tree to keep the children and also the chickens from going underneath its branches, lest they be killed by the falling of the fruit. All of this would add to the expense of melons. God does everything wisely and well and we should worship Him for His goodness.

Is it not strange that the roots of a tree seem to have brains? They seem to be drawn irresistibly to water. They will run around the sides of a cistern until they find a crack and then will call all their neighbors and friends to crawl in with them and enjoy the water. They will travel along the sides of a sewer pipe, seeking an entrance. Having found the smallest opening they will crush their way through in such volume as to completely stop the flow of water, necessitating great expense for the repair.

All life comes from Jesus Christ. He created every plant and gave each its own instinct and nature. Have you let Him have your life?

(The above is one of thirty-three chapters in the book, *Strange Short Stories By the Doctor*, 123 pages, paper bound, which may be purchased for 75c from Sword of the Lord Publishers, Wheaton, Illinois.)

\*The italicized addition, "no doubt," is superfluous. The passage is complete without it. It is a positive statement; and admits of no exception.

yes!

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grace, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing. These sin wilfully, not in the sense of failing to walk uprightly merely, but as utterly abjuring, or apostatizing from, Christianity, after having become conversant with the glorious message it brings to lost men.

But where it is otherwise, and the soul is really resting on Christ, positional sanctification becomes eternal: because the sanctified and the Sanctifier are, as we have seen, linked up together by an indissoluble bond. Christ Himself is made unto them wisdom, and this in a threefold way: He is their righteousness, their sanctification, and their redemption.

Here is holiness! Here is an unassailable righteousness! Here is acceptance with God. "Ye are complete in Him," though daily needing to humble oneself because of failure. It is not my practical sanctification that gives me title to a place among the saints in

light. It is the glorious fact that Christ has died and redeemed me to God. His blood has cleansed me from all, or every, sin; and I now have life in Him, a new life, with which guilt can never be connected. I am in Him that is true. He is my sanctification, and represents me before God, even as of old the high priest bore upon his mitre the words "Holiness unto the Lord," and upon his shoulders and his heart the names of all the tribes of Israel. He represented them all in the holy place. He was typically their sanctification. If he was accepted of God, so were they. The people were seen in the priest.

And of our ever-living High Priest we may well sing:  
"For us He wears the mitre  
Where holiness shines bright;  
For us His robes are whiter  
Than heaven's unsullied light."

That there should be a life of corresponding devotedness and separation to God on our part no Spirit-taught believer will for a moment deny, as we will now consider.

(From the book *HOLINESS: THE FALSE AND THE TRUE*, by H. A. Ironside. Published by Loizeaux Bros., used by permission. This blessed and important book, 142 pages, may be had from the publishers or from Sword of the Lord Publishers, cloth bound, \$1.25; paper binding, 75c.)

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## Sowing for the Master

(Continued from page 1)

a blessed letter, then in a P. S. adds: "One Christian friend sent me your booklet, 'What Must I Do to Be Saved?' I gave one copy to two friends and they are saved, too. At once left government school and are now in mission school." Praise the Lord! They left their nets to follow Jesus!

● Mrs. E. B. Cook of Carthage, North Carolina reports a four-fold blessing. "Sometime ago I sent you a prayer list," she writes. "My cousin, C. A. Short, was one of those whose names I sent. I am happy to send you his statement that he signed and gave to me yesterday. Another, Mrs. Edwin Faulkner, confessed Christ in our revival last night. She told me she signed the statement in her booklet, 'What Must I Do to Be Saved?' and plans to send it to you. Another on the list, my sister, Mrs. Quentin Batchelor, told my mother that she is trusting Christ as her Saviour and knows she is saved. My oldest daughter trusted Christ and was baptized September 9. I think this is the sweetest blessing I have ever known." Then she encouraged us again by saying, "The value of the work you are doing can only be known in Heaven." Here is a list of four people saved because a loved one was concerned enough to approach them with the gospel through a booklet, and to show her interest in their spiritual welfare. How easy it is to win loved ones when someone cares!

● The following letter, from a former Catholic, will bless your heart, I know: "Instead of sending the statement in the booklet, 'What Must I Do to Be Saved?' with my name signed, claiming the Lord as my Saviour, I will write you. I have been saved. It has only been about one month. I was a Catholic, so I have much to learn. I read the Bible faithfully every day. I have put myself completely in the hands of the Lord. I want to keep the booklet to use as the Lord would have me use it in helping others. It is a very easy booklet to understand. So many believe in the Lord but do not put their trust in Him. And this booklet tells it all so clearly. Virginia Herring does accept and claim the Lord Jesus as her Saviour." And it was signed by Virginia Herring, West Point, New York!

A sweet Catholic girl, seeking peace, found it through the reading of Dr. Rice's booklet. Perhaps she had saved friends, but they were afraid to approach this "Catholic" who had a hungry heart. So the booklet did what her friends failed to do. Many Catholics find blessing in this literature.

● Carol Barton of Toronto writes briefly: "After reading your publication, 'What Must I Do to Be Saved?' I accepted Jesus as my Lord and Saviour. I would appreciate it if you would please send

me four copies for I am sure that if the four people I have in mind receive a copy, they will also know their need and accept Christ." Saved to tell others! How blessed!

● In a recent letter, Mr. Carl A. Young of Young's Health Baths, Jamestown, New York, asked for one hundred of the booklets, saying, "I have already distributed several before and they have won many souls. One young man who had the drink habit has been changed altogether, is now in the church and a very active member of our local Gideons."

Some people say, Are booklet-converts genuine? Do they hold out? Well, let these letters which have gone before help answer those questions! One has become an active Gideon; one has left a good position to enter a mission school; and other new converts immediately had a burden to win souls. You see, Dr. Rice's 24-page booklet is not a two or three minute sermon, but a full-length gospel message, clear as a bell on how to be saved. It uses many, many Scriptures. So it actually teaches one how to be saved in one sermon, with a decision slip at the back.

● Mrs. R. V. Funk of Danville, Virginia, wrote a "bread and butter" letter to Dr. Rice—she returned to give thanks for what she received. "I was indeed happy to hear from you this morning, and I'm even happier to be writing you tonight to tell you that I have definitely settled the question of my salvation—once and forever... I—like many others—have been trying to make something very difficult out of something very simple. I have turned everything over to the Lord and am trusting Him to change my heart. I want to thank you, too, for the booklet, 'What Must I Do to Be Saved?' If it had not been for this booklet (which I came across recently), I'm afraid I'd still be in the dark."

● A friend in Miami, Florida, writes: "Enclosed is \$1 for more pamphlets which a little Jewish boy wants to distribute. He is a secret believer in an orthodox Jewish home... Pray for him, that God will save the family, and that this little Jewish boy will become a great soul-winning witness to his own people."

● Mr. Earl Cass of Greenville, South Carolina, on a postcard wrote: "By reading and studying 'What Must I Do to Be Saved?' I was greatly aided in my efforts to help lead a non-church-going man who said he had never been a Christian, to Jesus Christ. This man, forty-nine years old, voluntarily got up in the Sunday night service and gave a wonderful testimony after accepting Christ in the morning service..." Those who wish to become soul winners would do well to study the message this booklet contains. You would find many Scriptures to

use in dealing with the unsaved, with an explanation of the Scripture in many cases.

● Mrs. Julia Loo, of New Orleans, Louisiana, went to visit an unsaved couple, the wife being a Catholic. The couple trusted the Lord in the home and signed the statement at the close of the booklet, 'What Must I Do to Be Saved?' Then Mrs. Loo subscribed to THE SWORD OF THE LORD for this newly-converted couple.

Tract distribution is a work into which we can all take part. A 3c stamp and a 2c tract or booklet may save a soul from Hell. It has proven so in many, many cases, as evidenced by these letters and hundreds of others which are received in our office. Particularly is God abundantly blessing the 24-page booklet, 'What Must I Do to Be Saved?' which has become so familiar over all the world in the past few years. It has reached a total circulation in English of 5,200,000 copies. The message has been translated into a number of languages. Ten thousand copies were printed in the American language and scattered in the New York City area. Over 156,000 copies have been printed in Spanish and distributed among those who speak and read that language. The same message has reached a total printing of 1,179,000 copies in the Japanese language. One hundred

Uncle John Vassar, one of the greatest soul winners of his century, was going from door to door distributing tracts and speaking with people as opportunity came. An Irish woman said, "If he comes to my door he shall not be kindly treated." The next day, with no knowledge of the threat, he rang her bell. When she recognized him she slammed the door in his face. He sat upon the doorstep and sang,

"But drops of grief can ne'er repay  
The debt of love I owe;  
Here, Lord, I give myself away;  
Tis all that I can do."

A few weeks later this woman sought admission to a church. As she made her confession before the Elders, she could only say between her sobs, "Twas those drops of grief! They burned themselves into my heart."

thousand copies have been printed in the Marathi language in India; 25,000 copies printed in the Telugu language of India; and thousands of copies are being printed in the Tamil language, in the same country. It has now reached into Portugal, and is being translated and printed in large quantities there. I am away from my office and do not have at hand all the figures, but I know that God is using it around the world to the salvation of thousands of souls. For this we are grateful.

But in our own country we rejoice at the testimonies which come in almost daily from those who have been saved after reading the plan of salvation in this booklet.

Soon we will face a new year—a time of new beginnings, new resolutions, new aims and purposes for our lives. There has not been a one of us but who has failed in our Christian life during the year. We have higher aspirations than those to which we attained during 1951. Yes, 1952 will be a time for new beginnings.

Let me stress again the importance of reaching your loved ones with the gospel. We want to do all we can to save the lost. But we are not acquainted with your friends, your loved ones, and so will not be able to help them except through you. As you begin the next year, why not resolve to keep a supply of the gospel booklet, 'What Must I Do to Be Saved?' at your fingertips... for your milk man... for the paper boy... for peddlers... to put in letters? That is so little to do for the Saviour. And who knows but that by this means you may be able to win some to Christ. Don't greet a peddler with scorn, nor slam the door in his face. Be courteous and offer him a booklet. And be sure to personally urge him to trust in Christ. Don't depend on booklets to do what you yourself ought to do. The love of Christ, shed abroad in your heart, may be just what is needed to turn him to Christ. And if God has not put a love for the lost in your heart, you will never be-

## The Editor's Notes

(Continued from page 1)

know that there is one thing that makes the Saviour happy and that is to see the salvation of souls. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7). So I pray that all of us may seek first the thing dearest to the Saviour's heart at this Christmas time. I beg you, make it a time to try to win your lost loved ones to Jesus Christ. Urge them to accept God's Unspeaking Gift this Christmas.

Here at the Sword office more than fifty workers send you greeting. This consecrated group of people have come from many states and from Canada to work in this sacrificial effort to get out the gospel in print. All of them join me in saying, "Merry Christmas, and God bless you!"

### The Review of a Bad Book

I have felt constrained to publish in this issue my review of the book, *Letters to Young Churches*, a so-called translation of the New Testament Epistles, by J. B. Phillips. I am convinced that to be timid about faith-destroying literature is a sin. To try to appease unbelievers and to cater to modernists is no service to Jesus Christ. I believe more and more Christians should

come a successful soul winner.

You may purchase "What Must I Do to Be Saved?" at \$2 a hundred, or 2c each. Keep a supply handy at all times. We carry them with us in the pocket of the car to give to filling-station attendants, or to waitresses. Dr. Rice usually has a goodly supply in his coat pocket to hand to those with whom he comes in contact. I usually carry several in my handbag. If you have never before won a soul, and you plan to begin, why not say to a person in whom you are interested, "I wonder if you would like to read a booklet which has been such a blessing to thousands. Look at these figures here (pointing to the cover, which shows how many have been saved through the booklet). I know you will be interested in reading a message which has interested so many." Then you might call his attention to the decision slip in the back of the booklet, saying that after he has carefully read it, perhaps he would feel his need for Christ and would want to let Dr. Rice know about it by signing the decision blank and mailing it to him. Or urge a decision at once. This summer one of our good friends approached a fruitstand attendant about the Lord and found that he was unsaved. Not knowing what Scriptures to use, since he had just begun to work at soul winning, our friend read the entire 24 pages of "What Must I Do to Be Saved?" to the lost man who then and there trusted Christ as his Saviour!

Yes, there are ways to win souls, if we care. If we care!

Will you determine in 1952, with the Lord's help, to get out the gospel message through this booklet, accompanied by your own testimony? God will bless your efforts. I know. Write us of your needs. God bless you as you begin the next year winning souls!

If you cannot buy the booklets at 2c each, and wish to have copies for distribution and can sign the following pledge, then we will send you a limited number for prayerful use.

### MY PLEDGE

Sword of the Lord Publishers  
Wheaton, Illinois

Dear friends: Please send me \_\_\_\_\_ of the booklets, "What Must I Do to Be Saved?" in English. I faithfully promise to give every copy of the booklet only to those who promise to read it or who voluntarily take it from a tract rack or table. (If you cannot sign this pledge and keep it, then pay for the booklets.)

SIGNED \_\_\_\_\_

ADDRESS \_\_\_\_\_

ADDRESS \_\_\_\_\_

(Send some money for postage if you can do so.)

rise up and make bold protest every time a publisher or a book store or a denomination sells or endorses a bad book. We should act like Christians, we should be sure of our facts, we should be intelligent and scholarly and thorough. But we should not condone this wickedness of spreading bad literature. I suggest that every time a born-again Christian sees a Christian book store sell any book by Harry Emerson Fosdick, or Buttrick, who openly denies the virgin birth, the bodily resurrection, the blood atonement of Jesus Christ, or by E. Stanley Jones who denies the infallible authority of the Scriptures and preaches socialism, he should make a strong protest. And Christians should use the weight of their patronage to support book stores and publishers that do right on this matter, and to bring pressure on those who do not do right.

Please read my review of "Letters to Young Churches." And if that book is recommended or quoted favorably in your college, Christian students, please bring this review to the attention of the professor who uses it or quotes it.

### Harlingen, Texas, Revival Services

These words are written Sunday, December 2. Today we close the services at Calvary Baptist Church in Harlingen. We have not had the great breaking out of revival we had hoped to see. There were hindrances and handicaps which it will be unprofitable to discuss. However, we have had a good number saved. Many Christians rededicated their lives. A number have turned from worldly habits, have definitely started out to win souls. One young man definitely surrendered to preach. Ministers and ministerial students have come from far and near. People have come from San Antonio, over two hundred miles away. From Corpus Christi, 135 miles away, people have come night after night, and from all the Rio Grande Valley towns. We trust that God has stirred fires in many hearts. Mrs. Rice, Miss Viola, and I drive home Monday, Tuesday and Wednesday.

### Meet Mr. and Mrs. Hal Smith

A year ago Hal Smith, a young ranchman, was won to Christ by our beloved friend, Evangelist Cliff Brannon. In a life of sin, he had wasted thousands of dollars and had brought great grief to his family. But Brother Brannon got him to read my booklet, "What Must I Do to Be Saved?" That made the way clear, and with the earnest entreaty of this Spirit-filled soul winner added, he was led to Christ. He is a member of Calvary Baptist Church, Harlingen, and we have had sweet fellowship with him, with Mrs. Smith, and the small son and daughter. In their lovely home they entertained us Thanksgiving day and did much to comfort us in our absence from our own children and home. Hal presented me with a big cowboy Stetson, about the finest made, and Mrs. Rice and Miss Viola with lovely Hamilton wrist watches. Hal has laid his life on the altar to preach the gospel. Today he has gone to Corpus Christi where he will preach twice, and almost always God blessed with souls saved. I want THE SWORD OF THE LORD readers to pray for this anointed young man, redeemed from sin. It will take hard study and much sacrifice, but he and his devoted wife, Elizabeth, want to serve the Saviour who has done so much for them. What peace and joy He has brought to their home!

I grew up in the cattle country, and when I was ten years old I had a Stetson hat as big as my dad's. Now Mrs. Rice and Miss Viola have bought me cowboy boots and if I only had one of the fine saddle horses I used to ride, with time and place for it! But the hats and boots will at least be a comfort and reminder of the forthrightness, the vigor, and the fellowship of the cattle country and people I grew up with and loved so well.

## Let's Roll the Biggest Snowball Ever and roll it 'round the World!



### URGENT CALLS FOR OUR BOOKLETS COME FROM 40 FOREIGN LANDS

While the "Reds" are slaughtering U.N. Prisoners of War, Christian missionaries in Fusan are giving the GOOD NEWS to "Red" prisoners. Dr. Chisholm writes us:—"I cannot overestimate the help that large quantities of this booklet would be to us, if we can only get them."

We will translate your DOLLARS into the WORDS of ETERNAL LIFE. Please send your gifts to:

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## Why God Does Not Answer

(Continued from page 3)

"Well, Lord, I want to buy me a brand-new Cadillac."

And God says, "Bud, the car you have is good enough. Go on. It's all right."

Suppose He says, "Now, Brother Simmons, do you want to spend that \$20,000 to send out missionaries to Japan? Do you want to spend that money to honor Me?"

Brother Simmons would have to come back and say, "No, God, I want that money to lay up treasures of earth, I want it for my own glory." Do you suppose God is going to be as interested in answering that prayer when self is at the bottom of it as if it were specially meant to honor God?

Let's make it a little bit more personal. Suppose I get down on my knees and I say, "O God, I want you to help me tonight to be able to preach with power." God comes back and says, "O. K. Daniels, why do you want it?"

"Well, Lord, I want folks to think I'm some preacher."

"Get out of here, Boy," God would say. "I'm not spoiling a baby like that." Yet, my brother, you had better be careful that when you pray you don't have self at the bottom of it. Why do you want that church of yours to succeed? Why do you want that Sunday School class to succeed? Why do you want that missionary enterprise to succeed? In order that men and women may pat you on the back? In order that men and women may praise you? Or do you want it for God's glory?

Many times there are various spiritual blessings that we want that if we analyzed them we would be ashamed to admit to people the reason why we want the blessings. That is the reason God doesn't give it.

One day I made a statement like that at Birmingham, Alabama. A lady in the audience started crying. I don't hesitate to preach plainly but I don't want to offend a person just to be doing it; so I went around to the door and when the lady came out I said, "Sister, what did I say that offended you today or what did I say that made you cry?"

She said, "You told me why my husband is not saved."

"What do you mean?"

She said, "My husband is a drunkard. I have been praying for my husband to be saved, but Brother Daniels, I can see now that I wasn't praying for him to be saved for God to be honored. I was praying for selfish reasons. I wanted the money that my husband spent on whisky to spend on clothes. I wanted my husband to sit with me in church so I would have a respectable husband like other women. Brother Daniels, I can see now that I was not interested in God's glory; I was interested in myself." She broke down and started crying and said, "I want you to pray that God will help me to forget myself and to pray that my husband may be saved to the glory of God." That night her husband was with her at church.

How many times have you prayed where, if you analyzed the real motive behind that prayer, Almighty God was the thing that you were interested in or was it in one way or another your own pride or your own self? God says that He will not answer prayer when we want to consume it on our lusts. That is what is the matter with much of our prayers today. That may be the reason God doesn't give us a revival any more. God knows that we don't want the revival to honor Him. We want revival in order that men may praise us, in order that we may glory in the fact that we have had a revival rather than Almighty God has given it.

### Unforgiveness in Our Hearts Blocks Prayers

Another reason why our prayers are not answered is because we often come to God with unforgiveness toward each other in our hearts. The Bible says very plainly, in Matthew 6:14,15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

The Bible in many places teaches or implies that if we are not right with each other, we positively cannot have praying power with God! That is the reason many of our prayers are not answered! We get down on our knees and begin to pray and beg God to do things for us when we are not right with our fellow man, and God Almighty will not answer prayer when we are not right with each other.

It is illustrated by a little niece of mine. Her mother used to teach her to pray for my wife, Aunt Elizabeth; for me, and for others. One day my wife had to spank Betty Lou. When she got down on her knees that night to pray she said, "O God, bless grandmother and grandfather. Bless father and mother. Bless Uncle Eli [that's me]. Bless Aunt Elizabeth." Then she remembered she was mad with my wife and she shouted, "No, don't bless her!" Her mother rebuked her and started her over again. She said, "Honey, you must pray for your Aunt Elizabeth."

She got down, "Lord, bless Aunt Elizabeth," then shouted out, "No, don't bless her!"

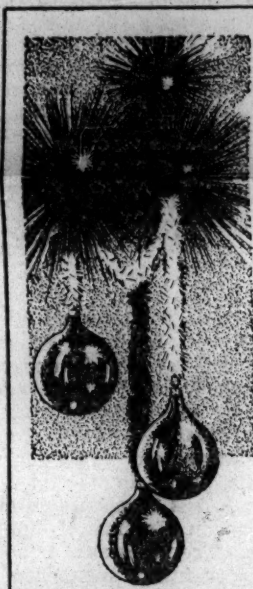
That's the way many of us are. Of course we don't say, "Don't bless them." We just do like another little girl did. Her mother gave her a good spanking. She got down to say her prayers that night and got up and looked at her mother kind of nonchalantly and said, "I guess you noticed you were left out, didn't you?" Now, brother, that is the way a lot of us are. In other words, we pray for the ones we love, but we don't pray for our enemies. We don't pray for those we are at outs with, and God says our prayers will not be answered unless we do.

Do you know one reason why today we are not having revival when we pray? Because we don't have any more confession and restitution in many of our churches. Many a church will never have a revival meeting until they have a service in which men and women confess their faults and get right with God and with each other.

That is illustrated by an incident in an Iowa church. I was there at a Baptist Church, a great church. But ever since they went into their new building they have been fussing and fighting. They used to have a little insignificant building down there and they loved each other, loved God. Then when they got money and built a big magnificent temple they began to squabble about the building. One of them wanted the organ here and one of them wanted the piano here, and here, and here. They were fussing and fighting and the poor preacher was right in the middle of it. That had been going on for two or three years. Dr. Joe Henry Hankins himself told me that he had been there the year before and hadn't had a revival. Others had preached there. I was there an entire week. We couldn't get anything to happen; just an ordinary cold half-baked, halfhearted revival.

I found out what the trouble was; so I announced about Sunday night that on Tuesday night I wanted every member of that church to be present without fail for an after-service. I let them know that I was going to read the riot act because I knew that would get some of them out. I finished preaching, dismissed the service about nine o'clock, then I asked everybody to leave the building except the members of the church. Then I started the second service. I preached about twelve minutes on a message on losing Lazarus, how that men and women were bound in sin and God expected us to do the loosening and that many of the people around there instead of loosening the sinners, by their indifference and unforgiveness were binding revival and keeping the power of God from doing what it ought to do. I called on them to repent, I said, "You members have been at outs with each other for two or three years. Some of you have been lying to each other. You have hated each other." I said, "This church will never have a revival, you will never get a first base with God until you repent of your sins and confess them to each other."

## "SWORD" SANTA CLAUS SIGNS YOUR NAME



IT'S A

Happy New Year

FOR YOU

It is our pleasure to announce that you are to receive a subscription for

THE SWORD OF THE LORD

As a Christmas gift from

Your Name

We welcome you into our family of readers. May this be truly a happy year for you as you enjoy sermons by the greatest soul winners in America, Bible teaching and articles of general Christian interest in THE SWORD OF THE LORD each week.

John R. Rice  
Editor

Here is half a picture of a Christmas card. We say half a picture, because this picture shows only half its beauty. Oh, it's handsome enough, even in black and white—but if only you could see the two-color original! It's far more beautiful than we can tell you. There's a pale all-over tint of American-beauty color, shading into a deep fuchsia in the lower right-hand corner. (That doesn't even show in the cut we made for you.) A unique sea-green is the second color. There's just no way of making it as pretty—in black and white, on newsprint—as it is in two glowing colors on rich, velvety card stock.

That's the card your friends get—with your name signed to it—when you give them THE SWORD OF THE LORD for Christmas. Warm as candlelight, colorful as a holiday tree, gay as Christmas itself—it's a fitting way to announce a fitting gift. What better gift could you find than this—52 issues of

America's foremost revival weekly—with sermons, articles, and spiritual blessing without limit.

There's an added incentive to your Christmas giving this year. This year your gift subscriptions to THE SWORD OF THE LORD will not only bless the recipient—they'll also have a part in the birthday celebration of one of your favorite people—Editor John R. Rice. Yes, this year you can make it a double-barreled gift—one to the fortunate reader, and a tribute to the man who guides the ministry of THE SWORD OF THE LORD. (True, Dr. Rice won't gain financially as he gets no profit at all from THE SWORD OF THE LORD. But his heart is gladdened at every new subscription and we're all banding together to honor him with a great host of new Christmas gift subscriptions.)

So you see how many reasons there are for sending gift subscriptions.

(1) Solves your gift problems painlessly. No shopping, guessing, wrapping.

(2) Allows us to take your card-sending worries off your shoulder. How we want to send that card—with your name on it—to all your friends!

(3) In this way you can express your appreciation to the man who has labored so faithfully to make THE SWORD OF THE LORD "America's Foremost Evangelistic Weekly."

(4) You honor the Lord and place spiritual food before your friends in giving THE SWORD—a gift with eternal value!

It reduces Christmas shopping to a flick of the wrist.

No guessing, no wrapping, no waiting in line at the post office. Give THE SWORD OF THE LORD in the true Christmas spirit. It will mean—for your friends—A Happy New Year!

When I finished, a railroad man by the name of Elam walked down to the front. He said, "Brother Daniels, if I have wounded anybody, if I have said anything to hurt anybody's feelings, if I have done any wrong, I want them to forgive me." I came very near picking up a songbook and throwing it at him.

I said, "Brother, let's don't have any of that 'if' stuff. You know whether you have sinned against each other or not." I said, "Let's confess our sins."

About that time a woman, a very cultured woman, got up and started crying. She said, "Brother Daniels, I have hated the pastor. I have hated the members of this church. I have hated some of our deacons. I have lied on some of the members. I have hated the pianist of our church." She was crying and sobbing. She begged the pastor to forgive her, she begged other members to forgive her.

When she sat down, her daughter, the organist, got up. The organist sat on one side, the pianist on the other. They looked daggers at each other every night. She got up and started crying. "Brother Daniels, I have lied on the pastor. I have hated the pianist, have hated our choir leader," and she went on to confess her sins and begged their forgiveness. That was about nine fifteen at night. From then until midnight anywhere from two to ten and twelve people at a time were on the floor begging each other's forgiveness.

To show you how God was moving, a couple of intermediate girls sat in the balcony. One girl got up crying and said, "Brother Daniels, [whatever her name is, we'll call her Mary] took my boy friend away from me. (There he sat.) I have been hating her ever since she took him away from me, but I want her to forgive me tonight. She can have him; I want God's blessing." Nobody was laughing, nobody snickered. Everybody was weeping as the girls got in each other's arms.

Finally the manager of a big department store got up and said, "Brother Daniels, I came to this town about a year ago and joined this church. I heard people criti-

cize the pastor when I knew he was a good man. I didn't like their criticizing the pastor, so I began to criticize them. Now I want to ask the church to forgive me tonight for criticizing the critics for criticizing."

We closed down at midnight singing, "Blest Be the Tie That Binds" with men and women going around falling in each other's arms and weeping. The power of God fell on that meeting that night, and God gave a revival that week. Why? Because men and women got right.

### We Do Not Cooperate With God in Bringing About the Answer

Another reason our prayer is not answered is because we do not cooperate with God in bringing about the answer. Some will think this heresy, but God uses human beings to answer prayer. I believe in a sovereign, miracle-working God. But I believe that God uses human instrumentality. I get down on my knees and pray for God to take me to Chicago. Brother Rice comes along after the service and says, "Brother Daniels, I've got a empty car and since I am driving to Chicago, I would like to have you go with me."

"Brother Rice, I am grateful for that, but I have been praying for God to send me and I am expecting Him to send a chariot over here hitched up with four powerful steeds driven by the Angel Gabriel, and they are going to take me to Chicago." Brother, I'm just crazy, that's all!

Now, wait a minute. Some of us get on our knees and pray God to give us revival; some of us pray God to save souls, but we don't cooperate with God in doing the

things that God ordained must be done if our prayers are to be answered. If you want some missionaries to be on the foreign field and you get down and pray for God to send them, don't pray, "Lord, I want you to send missionaries to the foreign field. Be sure and take my sister, but leave me at home." No, you have to be willing to answer the prayer that God lays on your heart. In other words, put feet to your prayers if you want God to answer them.

Let me illustrate by a story you have all heard. A white woman

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Peter Deyneka



## Why God Does Not Answer

(Continued from page 8)

had prayed for years for a saloon to burn down on the corner, but the thing stayed there. Miranda, the colored woman, came to wash. She said, "Miranda, that old saloon down there has been damning so many boys and girls and I have been praying for years the thing would burn down, I want you to get on your knees and let's you and I pray God will burn that thing down."

The next morning Miranda came back to do the ironing. The saloon had burned down in the night. She said, "Miranda, I don't understand your power in prayer, I have prayed for years and the thing stood there. You prayed one day and it's down. How do you account for it?"

"Mam, I puts feet under my praying," She had burned it down in the night! Now, brother, she had something. If you want God to answer your prayers, get feet under your prayers and be willing to co-operate with God.

### Our Prayers Are Not Always in God's Will

Another reason God doesn't answer our prayer is because it isn't always God's will. God is sending out answers according to divine will. Our prayers do not make contact if they are not tuned in with God's will. One of the hardest things on earth is to be certain that what you are praying about is not just what you will, but God's will.

I had a friend who was in love with a girl by the name of Lillian. His name was Bill. Porter Barrington said to Bill, "Now, Bill, you ought to pray for God to lead you to the wife you ought to have."

"I'm praying, Porter."  
"How are you praying, Bill?"  
"I'm praying, 'O God, have your will but give me Lill'."

holds you; it is your most pleading moving you. It is tearstained request that I held in my hand signed by brokenhearted mother which "Pray for my boy." It is everything that can make you thin is everything that can make want to turn to God. It is Spirit of God pleading.

One evening at a service in I York City, I saw a very distinguished-looking man rise and heard him say, "I will accept Christ." I went back to the house and told my wife that I believed I had been used to lead a man to God. I thought I had, the next day, which was the of prayer, I saw this man

for our church than anybody else." He spent about five minutes bragging on him and ended up by saying, "I want to nominate Old Brother MacDonald to conduct our revival."

When he got through I tried to be just as sanctimonious as he was. I said, "Brother—, either you or God—one has made a serious mistake."

"How come?"  
"Old Brother MacDonald has been dead for three years and I don't think God wants a corpse to help us in our revival this summer."

"I hadn't heard about it."  
He said God led him. He said he had been praying. That is exactly why sometimes we think that what we want is God's will. It isn't always so.

### Our Prayers May Not Always Be for Our Good

Another reason God doesn't answer our prayers is because it isn't always for our good.

When I was a little boy, my dad used to shave with a straight razor. I thought that was the most manly looking thing I ever saw. I just knew if I could shave with that straight razor I would be a real man. I begged my dad for his straight razor, and do you think that hardhearted dad of mine would give it to me! The very idea! One day when Dad wasn't around I borrowed the razor, lathered and shaved. And only by the grace of God am I here to tell the story!

Listen to me! I have begged God for many a straight razor, haven't you?

I sometimes illustrate this to young people who have loved and lost, by this story that illustrates this point. It is said that a man was being shown to an insane asylum once and came to a place where there was man holding up his hands and crying out, "O Susie!" He just kept on crying. The man asked the guide what it meant. He said, "That man was engaged to be married to a girl named Susie. Just before they were to be married she jilted him and married somebody else and it drove him insane."

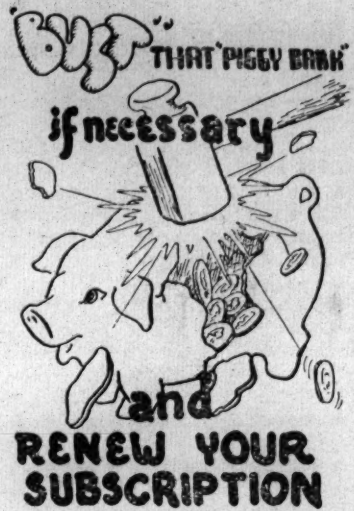
He went on around the insane asylum and came to the padded cells. There was a man beating his head against the wall raving and insane, ten times as crazy as the other man. Strangely enough this man was crying out, "O Susie!"

He said, "What does it mean?"  
He said, "That's the guy that married Susie."

Maybe you are better off without him than you are with him. In other words, you had better let God's will be done and if God says no, then be willing for God to say that.

### God Answers When We Mean Business

I want to say one other thing. God will answer our prayers when we mean business with God and when we pray with fervency. Listen to what He says: "The effectual fervent prayer of a righteous man. . . ." Do you know why



may of our prayers are not answered? God knows we don't mean business.

Brother, we talk about the prayer wheel when a man puts it in there and rolls it around and thinks he is praying—some of us are just as bad. You can stop a lot of people so many seconds after they have started praying and if you have heard them pray enough, you can finish out their sentence for them, if you have a good memory like Dr. Rice. That's right! In other words, it is meaningless repetition and God knows that we don't mean it. No wonder God does nothing about it.

I don't believe God hears prayers that are halfhearted and half-baked. It is utter hypocrisy to get on our knees and pray to God when God knows that we don't mean what we are praying about. Ask the Lord to send a revival, ask the Lord to do this, that and the other and God knows we don't mean business! When our hearts are breaking, when we feel as if we can't live unless God answers—that is when God is going to answer our prayers. When people know and when God knows that we mean business, then God is going to answer prayer.

I could give you illustration after illustration of the mighty power of God to perform miracles in answer to prayer. God can answer prayers as big today as He has ever answered in the history of the past. Tonight if men and women are willing to pray and they get right with God, He can give miracles today; God can give revival.

I was down in Columbia, South Carolina, right after Billy Graham had been there. Those who knew, told me that ten thousand prayer meetings had been conducted in Columbia preceding to Billy's getting there. Every block in that city, every day for a month before the revival began had a prayer meeting—every block in the city! Out in Los Angeles, California, it is said that five hundred ministers and their wives one night prayed nearly all night long and that prayer had been going up for over a year before that revival broke out.

If we get right with God, He can answer prayers today and give miracles. How many of you are getting prayers answered? Are you having any great things happen? To me the tragedy of our day and the reason we are not reaching more men for Christ is because our prayers and the answers are so utterly insignificant, until men and women are not challenged by the kind of prayers that we get answered.

How many of you believe that God can, God does answer prayer? Do you believe that? How many of you can put your finger on a miracle that God has given you in answer to prayer in the last thirty days? How many of you honestly know, are absolutely sure God answers your prayers daily? If He doesn't, at least concerning prayer you are backslidden. No child of God ought to have to go back to George Mueller or Dwight L. Moody for illustrations about the fact that God answers prayer. We ought to be able to pull them out of our own experiences, every one of them.



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## Regeneration

(Continued from page 1)

become a new creature. That is regeneration.

You will notice that this text has a marginal reading, which says, "Verily, verily, I say unto you except a man be born from above." So when you say you have resolved to give up sin, that is not enough. When you tell me that you have resolved never again to go in the way of iniquity, that is not enough, even if you could keep the resolution. If one is to become a new creature, and overcome the power of old sin, and new temptation, he must be born from above, and that means to have implanted in his nature a new force from above. It is to have within himself a new life which is the life of God. It is to have a Saviour offered to and accepted by him. That is regeneration.

### A "Bill of Exceptions"

Major Whittle once said in my church in Philadelphia, that when Jesus was here He filed a bill of exceptions. One count of that bill you find in Matthew 18:3—"Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

There are those who say there is a distinction to be made between conversion and regeneration; they say that conversion is your part of the work, and regeneration is God's part. Conversion is your putting yourself in the way. Regeneration is God's doing the work in you. Conversion is saying, "I will." Regeneration is God's breathing into you the breath of His own life.

The second count in the bill is recorded in Matthew 5:20—"Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." So there is very little hope for the one who puts away the Saviour, either to see God or to know Him. Indeed, there is no hope, and there is no open door. No man would dare to say that by his own efforts he could reach a standard of righteousness that would pass the judgment of an infinite God. Then how are you going to be saved? I know how you may be saved, and I tell it to the man, who, up to this moment is without hope, and to the woman who is in despair. I tell it to the rich and to the poor. I convey the message to the outcast and the respectable. "Believe on the Lord Jesus Christ and thou shalt be saved." For by faith, we are united to Christ, and His righteousness becomes our righteousness. That is the sure way to be saved.

Another count in the bill, the third, we find in the gospel of St. Luke—13:3, "Except ye repent, ye shall all likewise perish." What is repentance? There are people who say that repentance is sorrow for sin. Then all men repent, for there is surely not a man bound with a passion, nor a woman held with a sin, who has not had sorrow for sin. They may have said with hearts almost breaking, "O, that I might be saved!" but you must remember that that is not repentance.

There are those who say that remorse is repentance. Then all the sinful people in the city have repented, because day after day walking the streets, and night after night tossing restlessly upon their beds, they have said, "My God, my sin! My sin!" But that is not repentance. Repentance is, in a sense, sorrow for sin; it is the crushing effect of remorse on account of sin; but in addition to this it is saying, "With God's help, I will turn away from sin." It is turning right-about face, and looking unto Him.

Then the other count in the bill is the text above quoted, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

### Why Do You Not Come to Jesus?

I hear somebody say, "I cannot come to Jesus." Why? "Because I have no feeling." But you never will have until you come. And

another person says, "I cannot come to Jesus." Why? And he answers, among other reasons, "Because the doctrine of the atonement seems to me to be so impossible. I cannot understand how Jesus Christ, dying upon Calvary nineteen hundred years ago and more, can ever set me free."

A man said once in my presence, that if he could explain the atonement, he would become a Christian. Then he will never come to Jesus, for not until we see God, can we begin to understand the atonement. Not an angel or saint in Heaven understands it. Eternity will not be long enough in which to comprehend it. If you are waiting for this, you are like a man in the university who might say, "I will never study astronomy until I can understand it. I will never enter a class in mathematics until I can solve every problem." You must come by faith.

Here is another who says he cannot come. Why? And taking up the Bible he turns over its pages and says, "Too many contradictions." But I am sure that there has never been a book in the world that has such harmony in it as this old Book, from Genesis to Revelation; if you wait to argue your way through your difficulties, I fear you will never come.

A man once came to Mr. Moody saying, "If you will answer this list of questions, I will become a Christian." But Mr. Moody was too clever for him. He said, "If you will become a Christian, and start tonight, then come to me tomorrow morning, I will answer every question on your list." That night he accepted Christ as his Saviour. The next morning he came back to Mr. Moody's house, his face shining, and said, "Mr. Moody, I will not have to put you to the trouble of answering the questions. They have all been answered in the night and the way is clear."

That is the way to come. If men, the latchet of whose shoes you are not worthy to unloose, if women, in whom you have as perfect confidence as you have in your mother, if men like Gladstone, if men like our President McKinley, if men like General Booth, and if women like Catherine Booth can say, "We took the step by faith, and all the way became increasingly bright ahead of us," then I think we may trust the Saviour. "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." It is God's Word and you must yield.

### Born of the Word

But I turn to the Scripture and find that the statement of Jesus makes it very plain. This is what Jesus said to Nicodemus, "Ye must be born again." I can imagine some one saying, "I can quite understand how one deep in sin should be born again. I can appreciate the fact that a drunkard must be born again." But Nicodemus was a moral man, yet Jesus said to him, "Ye must be born again." Then if Nicodemus must, so must you.

Jesus made it very plain. He said, "Except a man be born again, he cannot see the kingdom of God." Then He said, "Except a man be born of water. . . ." I think sometimes we make all too little of baptism, for as I turn over the pages of the Scriptures, I find that again and again baptism is plainly presented to us as a duty, and closely connected with believing; but Jesus, I am sure, was not talking about water baptism here. He said, "Except a man be born of water," and He was talking to a Jew.

If you turn back to the Old Testament, you will see that the references to water are references to the Word. So this is what Jesus surely must have meant, "Except a man be born of the word." What does that mean? It means that you may take God's promise of salvation and hold on to it by faith, and on the basis of His promise you may make

(Continued on page 11)

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## I Love Christmas

(Continued from page 1)

trustworthy sources from which we can learn when Christ was born. So, some people think it is therefore wrong to observe Christmas. But that does not necessarily follow. I knew a little girl born on February 29, leap year. Now would it be wrong for that little girl to observe a birthday on the last day of February on other years when February had only twenty-eight days? Or would it be a sin for her to observe her birthday, or for others to observe her birthday anytime except on leap year? No, the important fact was not the precise date February 29, but that another year had gone by for which people should praise God, and the little girl had grown a year older, and that fact ought to be recognized by those who loved her.

Would you say that it is wrong to have Thanksgiving day on a certain Thursday in November, when not all of our blessings have come on that day? Or would you say it is wrong to set a more convenient day if all of us should agree that it was proper and convenient, to have a national day of thanksgiving? Whatever the day, it is still right for people to agree on a time when we would publicly thank God, and officially, as a nation, express our gratitude to the Father of Mercies for all of His goodness to us. The important thing is not what day of the calendar, but whether or not we honor God on the day.

December 25th is as close to the birthday of Christ as we can come. We love the dear Lord Jesus, we want everybody to remember His birth, we want to teach our children about the Baby in the manger, about the Wise Men who came from the East to worship Him, about the angel's announcement to Mary and the angel chorus who told the shepherds. And why is not December 25th as good a day for that as any other? Do you think it is wrong to remember the birth of Christ on the day which is as close as we can come to the birthday of Christ?

### 2. Christmas Means Only "Christ's Mass," a Catholic Holiday to Many

We are told that Christmas comes from Christ's Mass, that it was instituted by Catholics, and that therefore good protestants ought not to observe it. That objection seems a little foolish to me. Nearly all of the names we have inherited from heathen people. Many of the names of cities, and towns, and counties, and rivers in America are Indian names. But when we see the Susquehanna River, or Shawnee, Oklahoma, or Comanche, Texas, we are not thinking about the Indians, and the names have no connotation of heathendom. Names mean what they mean, no matter what the origin.

The Seventh-Day Adventists sometimes make much of the fact that the name of our day, Sunday, comes from the worship of the sun. I reply that Saturday is named for the god Saturn. But nobody has any reference to the sun when they use the word Sunday or when they worship on Sunday, and no one has any reference to the god Saturn when they work or serve on Saturday. It is foolish to make an artificial distinction when none exists in the mind and heart of people who observe Christmas. January was named for the Roman god Janus. Are Christians therefore sinning when they call the month by that name? To every sensible person, Christmas simply means Christmas. It does not mean any kind of mass. Catholics may observe it with a mass, but protestants do not.

### 3. It is Claimed That Christmas Was a Former Heathen Holiday

I shall not go into the argument pro and con, but it is not well proven, I think, that Christmas was a former heathen holiday. But if it were, that would not change the fact. Heathen people did something on every day, and we cannot do away with all the days that heathen people used, whether for worship, or for ceremonies about sowing, or about reaping, or about

the solstices, or the new moons. We use the same sun that heathen people worshipped, and we love the sun rising and sun setting, though we do not have the heathen ceremonies about that. This argument is not important.

I held a blessed revival campaign in the Binghamton Theater, Binghamton, New York, sponsored by eight churches, in 1936. The fact that here people had seen lewd movies, or burlesque shows, or legitimate theater productions, did not change the fact that now the building was used for the glory of God and souls were saved. I myself am under new management, too. Once the Devil lived within; now Jesus Christ lives within. So if heathen people used the twenty-fifth of December for idolatry, why should Christians not use it now to honor Jesus Christ and His birth? If we have any day to represent Christ, it will be a day somebody else has used for bad purposes; but, thank God, all the days belong to Christ now, and none of them belong to heathen gods. Why should any Christian be grieved if I especially think about the birth of Christ on December 25th? Is that a worse sin than working to make money on that day? Why should anybody grieve if I sing Christmas carols, if I have a happy celebration with a feast, and if I go over the Bible story of the birth of Christ and teach it to my children, on Christmas day? Does that dishonor God? Do you think you would honor God more by having less Scripture, less songs, less of the spirit of giving, less manifestation of love for others? I do not think so! All the days belong to Jesus Christ, and December 25th should be used to honor Him, too, in one way or another.

### 4. Christmas Trees and Decorations Are Counted an Abomination By Some

Some have even said that the Bible forbids the use of Christmas trees. A woman called my attention to Jeremiah 10:3, 4, thinking it referred to Christmas trees. That Scripture says:

*"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."*

But does that Scripture talk about the Christmas tree? Not at all. It speaks of an idol made out of wood, covered with silver and gold. The next verse says:

*"They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good."*

The idol is not a real god; it cannot see, nor hear, nor do good, nor bad. So verse 8 below says that "the stock [or idol] is a doctrine of vanities." And the rest of the Scripture tells how elaborately and expensively the idol is made out of silver and gold, and dressed in purple. And then verse 10 tells us: "But the Lord is the true God, he is the living God..." Verse 11 says: "The gods that have not made the heavens and the earth, even they shall perish from the earth..."

No, the Bible does not forbid Christmas trees.

It is true that heathen people have sometimes worshipped trees. They have also worshipped animals, worshipped the wind, worshipped the ocean, worshipped the sun. But there is no worship of idols in setting up a green Christmas tree as a decoration, as a symbol of joy and gladness.

Is there harm in decorating the house with holly, or mistletoe, or other evergreen? No more than decorating the house with pumpkins, and oak leaves, and cornstalks at Thanksgiving time! No more than decorating graves with flowers on Memorial Day. Flowers are suitable for the springtime. The pumpkins and corn and autumn leaves are suitable for the fall season. In midwinter there are few flowers, so it is most natural

that the evergreens should be used to decorate the home. Surely God is not displeased if we pay attention to some of His natural beauties.

But the decorations on a Christmas tree could not possibly be called heathen, could not possibly have any idolatrous significance. Who thinks that heathen people worshiped their gods with paper chains? Who thinks that popcorn on a string is a form of idolatry? Who thinks that electric lights on a tree, for the joy of little children and to brighten the home while people sing Christmas carols, are sinful? I love Christmas and Christmas decorations, and I do not think they are wrong. They are but an expression of that joy that is in the heart as I think how God became man, how the Creator became a baby, how "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

### 5. Some Object to Christmas Because of Worldliness and Unchristian Revelry That Takes Place During the Holidays

It is true that a great many people do not honor Jesus Christ at Christmas. I think they greatly sin. Some people drink more liquor during Christmas time than at any other time in the year. That is a sin. Many business people think of Christmas only as a time to make money. In this they are wrong. Sometimes even Christian people tell the silly lie about Santa Claus and deceive little children with a heathen legend, when they could tell about the dear Lord Jesus. I think that is wickedness. A lie is always wrong and always hateful to God. Deceit is the poorest possible way to honor the birth of the Lord Jesus. I do not believe in having Santa Claus at Sunday School or church services unless everybody understands that it is only a little parody, it is only play-acting. Certainly to deceive little children with a lie about Santa Claus is a sin. No Christian ought to condone it. Here the truth is so much better than a lie. We should tell people that the dear Lord Jesus came into the world to save sinners. Yes, people often dishonor God at Christmas. I am sorry they do. I hope no Christian who reads this will grieve God by such sins.

But we should not turn Christmas over to Satan and wicked people because some sin at Christmas.

Should we abandon Sunday because it is often misused? On the Lord's day there is more drunkenness than on any other day of the week. There is more revelry. Should Christians, therefore, count the Lord's day the Devil's day and give it up? Certainly not!

There are a great many people who teach that baptism is essential to salvation. They give more honor to the water than to the blood of Christ. That is wrong. But should we, therefore, disobey Jesus Christ about baptism because some others have overstressed baptism and made it a false doctrine?

The second coming of Christ has been a greatly-abused and perverted doctrine with many. Seventh-Day Adventists, Jehovah's Witnesses, British Israel teachers have greatly perverted the doctrine of Christ's coming. People set dates. They speculate on signs. Should the rest of us honest Bible Christians, then, ignore the clear Bible doctrine of Christ's imminent second coming because the doctrine has been abused? Certainly not!

Nor should we ignore the Bible doctrine of the fulness of the Spirit because many people associate it with talking in tongues, and with sinless perfection.

Just so, we would be very foolish if we turned Christmas over to Satan and worldlings. If the world has a Christmas of revelry, let us make it a day of Christian love and fellowship and a day honoring to Christ. Let us make much of the Christmas story in the Bible, of Christmas carols, of Christian love and fellowship.

Do other people make giving of gifts a mere form? Well, it does not need to be so for Christians. Christians can give gifts that really express love. They can make

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## An Abominable Translation

(Continued from page 2)

certainly those who are approaching the Bible for the first time will be wise not to begin with the Authorized Version. . . . In my judgment that is exactly where young Christians ought to begin. And the idea that the Authorized Version is so out-of-date that modern readers cannot understand it is silly. Children in high schools these days read selections from Chaucer, and freshmen in college study Shakespeare and Beowulf and read source books of English of the very time of Authorized Versions. And I have found that the humblest Christians who can read at all read and love and understand the Authorized Version. In this matter, I think I may modestly say that I have more contact with common Christians than C. S. Lewis has. And in the seven million copies of my books and pamphlets distributed, and in THE SWORD OF THE LORD with its fifty thousand a week circulation I have used continually quotations from the Authorized Version. I have set tens of thousands of Christians to reading the Bible daily. I know whereof I speak, that the beloved Authorized Version can be read and understood without difficulty by common Christians everywhere.

(b) The obsolescence of the Authorized Version is greatly exaggerated. You and I know that only occasionally words are used in the Authorized Version which have changed their meaning. I frankly refer repeatedly to the new Revised Version, as I did before that to the American Standard Revised. But I have used the Authorized Version in my preaching and writing for many, many years. Certainly we admit that the new revisions do away with some of the obsolete usages of the Authorized Version. But that is no excuse for this parody, this irreverent and unskillful paraphrase by an infidel.

(c) C. S. Lewis clearly scoffs at the premillennial coming and reign of Christ. He says, "When we expect that it should have come before the world in all the beauty that we now feel in the Authorized Version we are as wide off the mark as the Jews were in expecting that the Messiah would come as a great earthly king." Why plant in the minds of students in college the scoffing and scorn for the great teaching of the reign of Christ on earth which is felt by the amillennialists?

(d) Lewis particularly mentions and approves Dr. Moffatt's translation of the New Testament.

(e) Lewis scoffs at the *koine* Greek as being "a vulgar, prosaic and unlitary language." He says this language of the New Testament manuscript is "Greek used by people who have no real feeling for Greek words." But this is the old, old scoffing at the New Testament Greek, which was very common before it was discovered that *koine* Greek was really the Greek of the common people everywhere. *Koine* Greek was not the language of Homer, and in that sense is unlitary. But the idea here taught that the Greek of the New Testament is inexact, not a fit language for a word for word revelation from God is utterly wrong. I believe that the *koine* Greek in the New Testament is capable of the most exact expression, that it was in fact the vehicle prepared of God for the wonderfully exact expression of His divine revelation. I think that to encourage such scoffing at the Greek text will have a tendency to turn people toward the ideas of modernists that the Bible is not valuable, is not exactly the revelation of God. It encourages a critical attitude which is unchristian.

4. I have not time nor do you have time, to go into the mistakes in the translation. They are often very serious in their doctrinal significance and misteaching.

He makes Ephesians 5:26 say, "Christ gave himself to make her holy through baptism in his name. . . ." How false!

First Timothy 5:17, Phillips renders thus, "Priests with a gift of leadership should be considered

worthy of respect and adequate salary, particularly if they work hard at their preaching and teaching." Note the word "priests." Is that a translation? The scripture does not have any reference to priests.

Hebrews 6:4, he renders as follows: "When you find men who have been enlightened, who have experienced salvation and received the Holy Ghost. . . ." I am certain in my own mind that this description of the unpardonable sinner is not for people who have received salvation. Verse 9 in the context seems to me to say so. But no matter what you believe the Scripture means it certainly does not say salvation, in Hebrews 6:4.

These are only a few illustrations of the callousness of this man who offers a paraphrase and interpretation by an unbeliever, in the guise of a translation.

I do not doubt that in your wisdom you have seen these faults in the book "Letters to Young Churches," by Phillips, if you had time to study the book. And I do not know who is recommending it, but I think they do great harm to students and I hope you will prayerfully consider whether or not students should be safeguarded from such insidious poison.

Thank you, dear brother, for your great ministry and I hope you will understand how carefully and in what brotherly love I write these suggestions. I think maybe some young instructor may be recommending the book, but whoever it is I wish you would call these thoughts to their attention.

In the Saviour's name, yours,  
John R. Rice

ue Christmas spirit. It will  
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that God ordained must be if our prayers are to be answered. If you want some mission to be on the foreign field and get down and pray for God to them, don't pray, "Lord, I you to send missionaries to foreign field. Be sure and take ster, but leave me at home." you have to be willing to answer the prayer that God lays on heart. In other words, put your prayers if you want to answer them.

me illustrate by a story you all heard: A white woman  
(Continued on page 9)

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## Regeneration

(Continued from page 9)

your plea, and God will keep His Word. That is the way to be saved.

We have in our country a distinguished preacher who rose in a conference one day and said in my hearing, "I was raised in a Methodist family and every member of the household was a perfect battery of emotion. We never had a Methodist revival that they did not take me to the altar, and urge me to remain there until light came, but somehow I could not be saved."

"But one morning when a student, I was seated on the campus at college preparing for my Bible lesson, when I came to John 3:16—'For God so loved the world.' . . . I stopped and said, 'That is inclusive enough for me.' 'That he gave his only Son. . . ' 'That is provision enough for me.' 'That whosoever believeth in him. . . ' 'That is definite enough for me.' 'Should not perish.' I arose from my sitting position, and taking my little Testament in my hand, I held it up above my head and said, 'O God, here this morning I accept this statement of Thine as the truth; I will hold on to it while I live. I will carry it with me to the judgment, and if I am not saved, it will go hard with your Book.' And suddenly I found my eyes filled with tears, I found my lips trembling, I found my heart burning, and from that day to this I have been a perfect battery of emotion myself." That is the way to be saved. Lay hold on God's Word, and it will do its own work.

### Born of the Spirit

But Jesus makes it plainer. He says, "Born of water [that is the Word]; born of the Spirit." Surely this is the work of the Spirit; it is your minister's preaching; it is the singing of a hymn which holds you; it is your mother's pleading moving you. It is the tearstained request that I once held in my hand signed by a brokenhearted mother which read, "Pray for my boy." It is everything that can make you think. It is everything that can make you want to turn to God. It is the Spirit of God pleading.

One evening at a service in New York City, I saw a very distinguished-looking man rise and I heard him say, "I will accept Christ." I went back to the hotel and told my wife that I believed I had been used to lead a great man to God. I thought I had, but the next day, which was the day of prayer, I saw this man come

into the service carrying in his arms a little lame boy. He brought him forward and placing him on the platform, came over to me and placing his hand up to his mouth so that the child could not hear him, he said, "I want to introduce to you my little Joe. He is going to die." He did not need to tell me that. The little fellow's face was so white, and his hands were so thin, when I came over to meet his child he said with all the pride of a father, "This is my little Joe. He led me to Christ."

When he said it I confess I was a bit disappointed, for I thought I had won him. Then he told me this story. He said, "When the mission started, Joe said to me, 'Father, I cannot go to the meetings, but mother will take you. And all the time you are gone I will pray.' I never came into the house at night that I did not hear the thud of his little crutch on the floor as he came to welcome me, the moment the door was opened. He would spring into my arms and say, 'Did you come?' But last night he did not ask me. I heard him come to the door, and as it was opened, he sprang into my arms and buried his face on my shoulder, and I heard him say with a sob, 'You have come, you have come; I know you have.' And, 'Sir,' said he, 'my little boy won me.'"

That is what I mean by the Spirit working. It is every holy influence. It is the prayer of your mother; it is the cry of the preacher; it is the sob of your wife by your side; it is God calling when He says, "Turn ye, O turn ye, for why will ye die?"

### Come, Any Way You Can Come, But Come Now

May I say in conclusion that we come into the kingdom of God with different experiences. Some men sob their way to Christ. Other men shout their way into the kingdom. Some men come with all the calmness that is part of their nature.

I like the story of the gentleman in Philadelphia who, after hearing his minister preach, turned to the man near him, and said, "Sir, when will the officers of this church meet?"

And the man said, "They will meet now, if you wish it."

And the gentleman said, "Call them together."

When the officers of the church came together, this gentleman, who was one of the greatest manufacturers in America, rose before them to say, "Gentlemen, for a long time I have believed in Jesus Christ, but I have never acknowledged Him. Today when the minister was preaching I thought the time had come, and before you this morning I acknowledge Him as my Saviour." One of the officers moved that he be received into the church. Another seconded it. And that gentleman walked out of the room a Christian, and kept on walking with Christ to the day of his death, a model Christian.

You may come in from the East; you may come in from the West; you may come in from the South; you may approach from the North. But come. Waiting will not save you. Weeping will not save you. Working will not save you. Come.

The danger is this: You are very near the kingdom—so very near. An uplifted hand, with the will to rise to your feet, and your resolution not to yield would go in a flash.

I once said to an American preacher in Oregon, "How did you come to Christ?"

And he said, "I was raised in a Christian home; my mother was a saint; my father a church officer. I was very near the kingdom, but I did not yield. One night I heard the minister use this illustration, and it won me: He said, 'A gentleman with consumption left home for the mountains, and, as is usual in our

country with the people having this complaint who go to the mountains, his first days were days of real suffering. He became much discouraged, and said, 'I shall die if I stay here,' and started home."

"He sent a telegram to his home in the country, saying that he would arrive by such a train. But a storm came on. The telegraph wires were down, and the train was delayed. His home was three miles from the country station. He reached the station at midnight. No one knew of his coming, as the telegram was never delivered. The station was closed, and the lights were out. His house was the nearest to the railroad. There was only one thing for him to do. He must fight his way through the storm. Dying though he was, he pushed his way through the ever-increasing snowdrift until at last he saw a light in the window of his home. He passed through the gate and staggered up the walk. Just as he reached the step of the door, he fell upon his knees from faintness, and with his hand upon the step of the door, he died." My friend told me that the minister turned to his congregation and said, "There is some young man in this building with his hand upon the step of the door. Some day the door will shut." And my friend said, "I rose from my pew, and hurried home to my father, and dropping on my knees by his side, I said, 'I will yield, I will yield. I accept Christ now.'"

I urge you not to tarry, and plead with you not to be too late.

"Almost is but to fail,  
Almost cannot avail,  
Sad, sad that bitter wail,  
Almost, but—lost!"

(From the book, *Revival Sermons*, by J. Wilbur Chapman. Published by Fleming H. Revell Company.)

### The Editor Also Says Come

You have read the good strong message by that godly evangelist of other years, Dr. J. Wilbur Chapman. If you are an unconverted sinner, I beg you in Jesus' name to come to Christ today for regeneration, the new birth, without which you cannot enter the kingdom of God. Do not delay. Do not make excuses. Do not deceive yourself. You must be born again, or be forever lost.

But Jesus said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out" (John 6:37). If you come depending on Jesus Christ, turning your heart from your sin, He will give you a new heart. He will make you a child of God. Every honest penitent heart needs only to trust Jesus Christ for salvation. Will you come to Him, trust Him, submit yourself to Him for the new birth today? Believe what He has said, depend upon Him and so be born of God and of the Spirit today. If you will here and now turn to Christ, rely upon Him for the new birth and take Him as your own personal Saviour forever, I beg you to sign the decision form below, copy it in a letter and mail it to me today. I will send you a letter of counsel and encouragement. Do it today!

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. J. Wilbur Chapman's sermon on "Regeneration." I admit that I am a poor lost sinner. I believe what Jesus said, that I need a new heart, need to be born again. I know that Jesus can give me a new heart and that He wants to do it. Here and now, by God's help, I trust Jesus Christ and take Him to be my Saviour. I rely upon His word, that He will never cast me out, that He will give me everlasting life, forgive all my sins. I depend upon Him and take Him as my Saviour and by His help, I will claim Him openly and set out to live for Him.

SIGNED \_\_\_\_\_

Address \_\_\_\_\_

## God With Us

(Continued from page 1)

nipotence within the reach of mortal impotence.

The Lord Jesus Christ, co-existent with the Father from the beginning, the One who John tells us was in the beginning with God, voluntarily took upon Himself the form of man that He might redeem man and reconcile him unto God. What great condescension to step from the realm of glory which had been eternally His into the tempest and turmoil of time! What condescension for God Himself, whose habitation is the universe, to robe Himself with the garment of flesh and the graveclothes of humanity! Of His own will He came eagerly, gladly, unselfishly to die. Paul tells us that He, "for the joy that was set before him endured the cross, despising the shame," and that it was for the death of the cross that He became incarnate.

Countless stars bedeck the night,  
Countless beauties clothe the earth;

Thy hand set those lamps alight,  
Thy Word gave all beauty birth.

Fairer than the stars of even  
Shines the beauty of Thy face,  
And no glories under heaven  
Match the wonder of Thy grace.

### Christ Is "God With Us"

When God in the person of the Lord Jesus Christ was incarnate among men, it was a complete identification of Deity with humanity—God in Christ became man, in all points like unto man except that He only of all the sons of man was completely free from sin. The Lord of glory became a child of earth. How great a mystery! The tiny Babe lying in the manger of Bethlehem was the One without whom was not anything made that was made. The tiny, chubby baby hand upon the cheek of the virgin mother was the hand of Him who holds the universe in the hollow of His hand. The baby arm about the mother's neck was the arm of the One whose everlasting arms are underneath all things. The lisping words of the toddling Child of Nazareth were the words of the One who spoke the earth into being and who created a universe by the Word of His mouth. The knowledge of the twelve-year-old Lad in the temple as He confounded and amazed the doctors of the law, was the knowledge of the One who is the Author of all truth and the embodiment of all wisdom. The One sitting on the well-curb to rest, tired with His journey and burning with the heat of the day, was the God who created the world in six days and rested on the seventh. The One who paid taxes to Caesar was the One who established human government and from whose hand Caesar received the power he so often misused.

In every point He entered into the feeling of our infirmities. More lonely and burdened than any other man was ever lonely and burdened, He prayed alone in the garden while His disciples slept. Thirsty, He asked for a drink of water beside the well of Samaria, and upon the cross He cried, "I thirst." Hungry, He resisted the temptation of Satan to turn stones into bread. Weary and worn, He slept in the stern of the boat amid the storm at sea.

### Christ Was With Us to Die

Christ was incarnate for a definite purpose. He came to die. Man had sinned and man was under the condemnation of the righteous law of God. The human race had sinned and the sons of the race must be punished. No man could pay the penalty for the sins of man because no man was himself free from the condemnation of sin; but God Himself, the sinless One, in the person of His Son incarnate in the flesh, paid the penalty for the sins of man. "For this cause," said He, speaking of His death, "came I into the world." God did not become man to teach man how to live. Christ did not come into the world primarily to perform miracles—to restore the sight to the blind and hearing to the deaf, to send strength coursing through withered limbs. The

miracles which He performed were indications of His Deity, the proofs of His power. They were the flowers which blossomed in His footprints as He journeyed toward the cross. In the Lord Jesus Christ the power and the love of God ally themselves in satisfying His law and in making divine mercy available for man through His atonement upon the cross for the sins of Adam's children.

Thy habitation is eternity,  
O high and holy One, who fillest space!

Yet Thou didst deign to leave  
Thine own abode  
And make with sinful man Thy dwelling-place.

Thou, King of kings, didst put Thy glory by,  
And lay aside Thy sceptre and Thy crown;

Thou, everlasting Father, Prince of Peace,

To fleeting days and constant strife came down.

And Thou didst walk with men  
and share their toil,  
And feel their weariness and shed their tears

Thou, mighty Counsellor, didst speak Thy words  
Of Heaven's wisdom unto foolish ears;

And Thou wast patient with their ignorance,  
Their stubbornness, their pride,  
their unbelief;

Thou who art Life didst yield Thyself to death,

Thou, pure and sinless, hung beside a thief.

—Annie Johnson Flint

The whole wonder of the incarnation is this: it was for us, for you and for me, that God became flesh and dwelt among us. The personal application of His shed blood to our sinful hearts cleanses us; faith in Him imparts salvation to us. How wonderful that God should take upon Himself the form of man, become an inheritor of the "ills that flesh is heir to," suffer the ignominy of the cross; but how much more wonderful that He did this for us! The Prophet Isaiah spoke for Israel when he said, "Unto us a child is born, unto us a Son is given," but of a truth he spoke also for us, for all men of every kindred and tongue and tribe and nation in all the ages and of every clime. To shepherd and wise man, to the lowly and the mighty, to the ignorant and the learned, God reveals Himself in the person of His Son.

### He Came to Shepherd and Wise Man, King and Priest

The stars were bright above the hillsides of Judea beyond where Bethlehem lay sleeping the drowsy sleep of its antiquity. Busy about their task of watching the flocks in the quiet of the cool night air were a group of shepherds, humble men, born to a lowly task of earth—simple, humble herdsmen. The cold, distant stars looked down as on a myriad other nights. There were problems to be faced by the shepherds—problems common to all poor, lowly men of all times and all peoples—wives and children to be fed and clothed and cared for, taxes to be paid, a living to be made. All these were back of the nightly problem of the keeping of the sheep. There were wolves and other wild beasts that came up in the darkness. There were lambs that would wander away from the fold. There were injuries to hoof and hide. There was the problem of pasture and good water. Little, petty, nagging problems!

Faithfully they watched, stood to their task, these shepherds abiding in the field, keeping watch by night. To these men was the heaven a closed book save as it revealed the simple matters of direction—north, south, east, and west—or as it spoke to them of fair weather or rain on the morrow, or as the faint, rosy glow in the east betokened the coming of day. They could not read its mysteries, nor trace its planets in their courses, any more than they could explain the whims of

(Continued on page 12)

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## God With Us

(Continued from page 11)

the tyrant Caesar or of some stupid sheep. Their needs were the needs common to men—the need of peace and love, the satisfaction of the hunger of the body, and the yearning of the soul.

So, on this night, as on other countless nights, they watched, as their forefathers had watched in other years and other generations, the helpless flock. Alert, they glanced over the flock, wondering which ram would be taken by the Roman tax-gatherer and which young lamb was perfect enough for sacrifice.

Suddenly in the midst of the silence that wrapped them round like a cloak, there came a sound of heavenly doors rolled back, the light of an angelic face, the whiteness of seraphic robes. Startled, the men themselves, like their sheep at the coming of some wild beast, stood terror-stricken and afraid until the music of the heavenly visitor's voice poured over and around them in calm, soft melody:

*"Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."*

And, then, from the suddenly-appearing choir, countless in number, came the antiphonal!

*"Glory to God in the highest, and on earth peace, good will to-ward men."*

The stars paled in the sky before the brightness of the angels. Like a wind across the desert sand was the noise of their pinions, and earthward came, fluttering like down, a benison from angels' wings.

Hurrying to Bethlehem the shepherds found all things as the angel had described them: the Babe, the manger, and the swaddling clothes; and when they had seen them, they made known abroad "the saying which was told them concerning the child... and the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

In the East were wise men—sages, scholars, scientists. From their towers nightly they studied the heavens. To them the stars were as an open book. The planets in their courses measured out to them the moments, nibbled from eternity by time. The comets were strange, heavenly visitors with whom they sought acquaintance, and who talked to them in a language shepherds could never understand. Faithfully these wise ones watched the heavens wherein were written in the burning fires of the stars the story of God's plan for man's redemption. But on one night the heavens with which they were so familiar burned with the light of a new star—"his star!" What a strange way to describe it, when all the stars are His stars, all the glistening suns chips and dust from the cuttings of the jewels for His diadem, swept out the high doorway of creation's workshop by a cherubic janitor with broom of fire; all the swiftly-moving planets but whispered syllables from His mouth who spoke worlds into existence and "the entrance of whose word giveth light." But in a strange, peculiar sense this was "his star"; for this star proclaimed His coming "from the brightness of heavenly glory to the darkness of earth's midnight pall." It spoke of the brightness of His rising upon the horizon of mortality—the Immortal One clothed with the garment of humanity—a Star of Hope for the sons of men in the night of despair. And, moving westward, the star led them as they followed asking,

*"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."*

To the shepherds the angel proclaimed a Saviour. To the wise men the star was the revelation of a King. How appropriate it was that to the keepers of the

flocks, to those who raised the lambs for sacrifice, should be announced the coming of the Lamb of God, the Saviour of mankind; that to the wise men seeking wisdom and studying the wonders of creation He who is all wisdom and the Creator of all things should be revealed by an astral messenger, and that coming to worship the heavenly King they should be ushered into His presence by a starry chamberlain!

To those with ears untuned to the music of the spheres, He sent a heavenly choir. To the shepherds who could not read the secret mysteries of the diamond-starred script penned across the black velvet scroll of the sky, God sent an angelic messenger speaking in their own tongue. To the wise men He spoke in the language of their study and by means of a heavenly light. How appropriate the praise of the angels! How fitting the star! For He is the Light of light, "the true light which lighteth every man that cometh into the world." He is the Giver of song: "He makes the woeful heart to sing," and puts a song of hope on the lips of sorrow and in the hearts of those bowed down with grief.

So the shepherds came seeking a Saviour, and the wise men came seeking a King, and both found in Him the object of their search and the end of all their seeking. And the shepherds returned glorifying and praising God. The wise men in their wisdom went quietly away pondering in their hearts the wonder of God's mercy. The shepherds went out with a song of praise such as those only can sing who have seen the Saviour. The wise men left their gifts of gold and frankincense and myrrh at the feet of the infant King. The shepherds found Him wrapped in swaddling clothes, vested in the ceremonies of the grave—this Infant born to die. The wise men brought spices for the burial of a King and incense for His funeral rites. Laid in a stable among the beasts of humility and sacrifice—the ox and the sheep and the dove—was God's little Lamb, the Heir of all creation, the Son of Man to die, the Lord of Life to reign! Humble toilers found the Saviour, and wise men worshipped the King.

*On the hillside, shepherds,  
In the air, a song;  
And, amazed, the herdsmen  
Behold an angel throng.*

*In a far land, wise men,  
In the night, a star  
Leading ever westward  
Where Judah's bound'ries are.*

*Shepherds in the manger  
Find the Lamb of God;  
A King awaits the wise men  
At the end of their road.*

### He Comes to All Who Want and Need Him

So it is today, and so it has been through all the years since the Babe was laid in Bethlehem's manger. The needy find in Him the answer to the need. To all those who seek find Him, He is the Saviour, and all truly wise men acknowledge Him as Lord of their lives. To the worker at his labor, to the scholar at his study—to the toiler at his task, to the student at his textbook—to the herdsman in the field, to the scientist in the laboratory, He is the only answer, the ultimate answer to human need.

Of all the names of Deity none sounds more melodious to the ear of needy men, none echoes more sweetly in the heart of God's children than this—"Immanuel, God with us!" In all the vicissitudes of mortal life, in the hour of sorrow as in the time of joy, amid war and poverty and pain and pestilence, as in peace and prosperity and happiness and health, He answers every need, giving strength and power, bringing comfort and courage, and affording wisdom and understanding. He is still, now and forever, "Immanuel, God with us."

(From the book, *ALL FULLNESS DWELLS*, by Dr. Bob Jones, Jr. Published by Loizeaux Brothers. Used by permission of the publishers and the author.)

## I Love Christmas

(Continued from page 10)

the gifts the response of an honest heart. We can send greetings with Scripture verses and with holy admonitions on them.

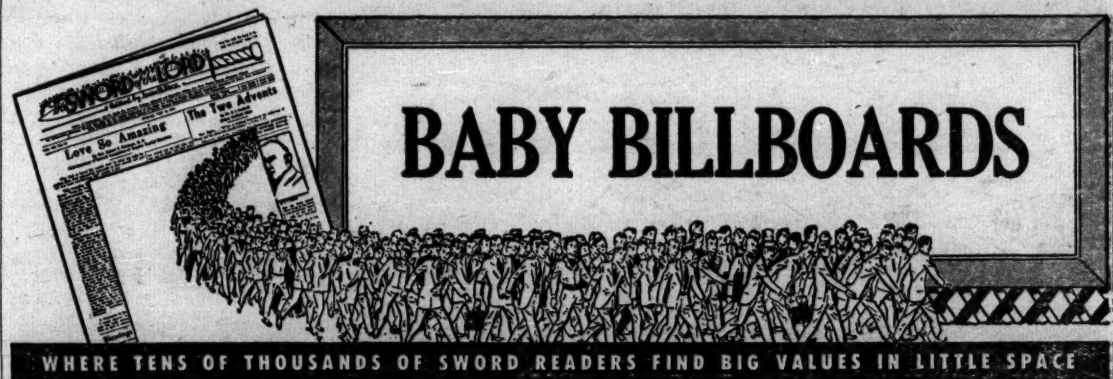
Is it wrong to have a day of rejoicing? Is it wrong to feast and to send portions to others? No indeed! When the remnant of Israel went back to the land of promise from the captivity in Babylon, under Nehemiah, the law was read and explained, and the people wept. But it was not a time for weeping, but a time for rejoicing. The wall of Jerusalem had been rebuilt. The gates had been restored as the city of God, and the worship had begun. So let us listen to the plain commands of the Lord in such a case, as given in Nehemiah 8:9,10:

*"And Nehemiah, which is the*

*Tirshatha, and Ezra the priest the scribe, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."*

And we are glad to learn in verse 12 below,

*"And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them."*



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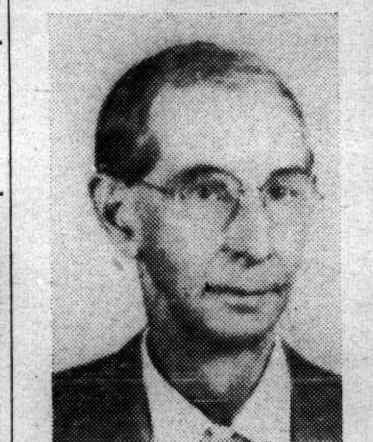
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